

THE
CHRISTIAN
CATECHISM,

COMPOSED FOR THE INSTRUCTION OF YOUTH,
IN THE KNOWLEDGE OF THE CHRISTIAN
RELIGION.

TOGETHER WITH
MORNING AND EVENING HYMNS,
PRAYERS, &c.

BY
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ADDRESS

TO ALL CHRISTIAN PARENTS,

DEAR FRIENDS !

HERE you have a little book called the *Christian Catechism*, because it is intended for the instruction of your children, in the knowledge of the *Christian Religion*. You will find none but common, plain and familiar language therein, to express the contents of this work ; in order that it may so much the better be understood by weak capacities.

You find here the form and plan of *Luther's Shorter Catechism*, yet not in all points ; neither is what you find here a correct translation of said *Catechism*, yet containing the same doctrine. You find as much thereof retained here as was thought necessary to assist in completing this little system of doctrine, intended for an introduction to the knowledge of the *Christian Religion*.

It is designed for all *Christian Professors*, who may desire to have their children instructed in the word of God. And as it

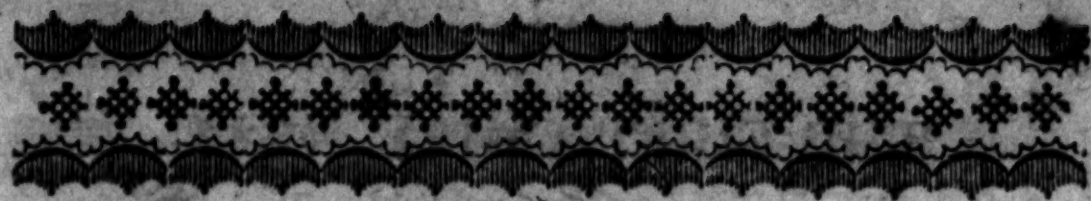
has been the request of many wellthinking
parents to be provided with such means
for the information of their children, an
attempt is made here to gratify their de-
sires.

That this may answer that great and
valuable purpose, for which it is published,
is the sincere wish of

Your Friend,

PAUL HENKEL

NEW-MARKET, April 1st. 1811.



OF THE
CHIEF HEADS
OF THE CHRISTIAN DOCTRINE.

How many chief heads of doctrine are contained in the Christian Catechism?

There are five.

What teaches the first?

It teaches the Holy Ten Commandments.

What teaches the second?

It teaches the Article of Christian Faith.

What teaches the third?

It teaches the Lord's Prayer.

What teaches the fourth?

It teaches the Sacrament of Christian Baptism.

What teaches the fifth?

It teaches the Sacrament of the Lord's Supper.

THE FIRST CHIEF HEAD.

What is contained in the first chief head of the Christian Doctrine?

The Holy Ten Commandments of God.

Which is the first commandment?

Thou shalt have no other Gods before me.

What doth this commandment teach?

It teaches, that we should fear and love God above all things, and place our trust on him only.

Which is the second commandment?

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto

the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

What do we learn in this commandment ?

We learn, that we should fear and love God, because he forbids the making of any image, or to worship such, or any thing else instead of himself; and that he will certainly punish all such as do so.

Which is the third commandment ?

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

What is required of us in this commandment ?

To fear and love God, that we neither curse nor swear, conjure, lie or deceive by his name.

How then are we to use the name of the Lord ?

We are in every time of need and in all cases to call on the name of the Lord, to pray to him, to praise him, and to be thankful.

Which is the fourth commandment?

Remember the sabbath-day to keep it holy. Six days shalt thou labour, & do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.

What are we taught in this commandment?

That we should so fear and love God, as not to neglect or despise the preaching of God's gospel-word, especially on the sabbath-day.

How then are we to esteem God's word?

We are to esteem it holy, love to hear, and to be willing to learn the same.

Which is the fifth commandment?

Honour thy father, and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

What is required of us in this commandment?

That we should fear and love God, as not to displease or despise our parents or superiors.

How should we treat our parents or superiors?

We ought to honour them, serve them, reverence them, love and esteem them.

Which is the sixth commandment?

Thou shalt not kill.

What meaneth this?

That we should so fear and love God, that we do not injure the life or person of our neighbour in any wise whatsoever.

How then are we to act towards our neighbour?

We ought to help him, serve him in every want or danger, both of body and soul.

Which is the seventh commandment?

Thou shalt not commit adultery.

What are we taught in this commandment?

That we should so fear and love God, as to be chaste and modest in all our words and actions; and all that live in the state of marriage should love and honour each other.

Which is the eighth commandment?

Thou shalt not steal.

What doth this commandment teach us?

That we should love and fear God, that we deprive not our neighbour of any of his goods or possessions by fraud or any unjust dealing.

What then ought we to do for our neighbour?

We ought to endeavour to preserve and prosper the substance and living of our neighbour.

Which is the ninth commandment?

Thou shalt not bear false witness against thy neighbour.

What doth this commandment teach us?

That we should so fear and love God, as not to belie, betray, slander or raise any ill report against our neighbour; but excuse him, speak well of him, and interpret all things in his favour, as far as may be consistant with truth.

Which is the tenth commandment?

Thou shalt not covet thy neigh-

bour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

What doth this commandment teach us

That we should love and fear God, and not to covet or attempt in any wise to get the house or inheritance of our neighbour into our possession, by fraud or unjust dealing.

What else are we taught in this commandment?

That we are not to covet or desire, or to persuade or withdraw from our neighbour, his wife or servants, or any of his property.

What is our duty in this case towards our neighbour?

Our duty is to admonish the wife and servants of our neighbour, to continue in their reasonable services, and each one to perform their duty.

THE SECOND CHIEF HEAD.

What is contained in the second chief head of the Christian Doctrine?

The articles of the Christian Faith, or the doctrine of the holy Trinity.

How many articles are contained in the Christian Faith?

It contains three: first, the doctrine of the Creation; secondly, the doctrine of Redemption; and thirdly, the doctrine of Sanctification.

How is the faith of creation expressed?

I believe in God the Father, almighty maker of heaven and earth.

What dost thou believe of God the Father?

I believe that he created me, together with every other creature, and that he hath given me a human body and soul.

What else has God given thee?

He has given me all the members of my body, all my senses, my mind, and understanding, and that he also preserveth me.

And what more doth God give unto thee?

He also giveth me food and raiment, and every thing needful for the support of life; and that he preserveth me from all dangers, and defendeth my life against every evil.

Why doth he give and do all this for thee?

All this he doth for me, of his fatherly goodness and mercy; and not for any merit or worthiness in me.

What is thy duty to God for all this?

For all this, I am in duty bound to bless and praise his goodness, to love and obediently serve him all the days of my life.

THE SECOND ARTICLE.

What is contained in the second article of the Christian Faith?

A declaration of faith in the redemption through the mighty Saviour Jesus Christ.

How is that faith expressed?

I believe in Jesus Christ, God's only begotten Son, who was conceived by the holy Ghost, born of the virgin Mary. Suffered under Pontious Pilate; who was crucified, dead and buried; who descended into hell, the third day he rose again from the dead, he ascended into heaven. And sitteth on the right hand of God,

the almighty Father, from thence he shall come again, to judge the quick and the dead.

What dost thou believe of Jesus Christ ?

I believe, that he is verily and truly God, begotten of the Father from all eternity.

What else dost thou believe of Jesus Christ ?

I believe, that he is also verily and truly man, born of the virgin Mary.

What is he unto thee because of this ?

He is my Lord and my King.

Why is he thy Lord and King ?

Because, he hath redeemed and purchased me, a poor, lost and condemned sinner, and hath delivered me from all sins: from death and the power of Satan.

Wherewith hath he redeemed and purchased thee ?

Not with gold or silver, but with his holy and precious blood, and by his innocent suffering and death.

Why hath he redeemed thee ?

That I should be wholly his own, and live with him in his kingdom, and serve him in everlasting righteousness, innocence and true happiness, in like manner as he rose from the dead, that I should live and reign with him evermore.

THIRD ARTICLE.

What is contained in the third article of the Christian Faith ?

The doctrine of Sanctification.
How is that expressed ?

I believe in the holy Ghost, the holy Catholic Church ; the Communion of Saints, the Forgiveness of sin. The Resurrection of the body ; and Life everlasting. Amen.

What believest thou of the holy Ghost ?

I believe, that by the divine operation of the holy Ghost I can be sanctified, or made holy ; but through my own strength, knowledge or understanding, I cannot believe or attain to the true knowledge of Jesus Christ my Lord.

How canst thou be sanctified or made holy ?

By being called by the holy Ghost, through the preaching of the Gospel, and having my mind enlightened with the divine gifts of the holy Ghost.

What will that be unto thee ?

I shall thereby be sanctified and preserved in the true faith.

How does the holy Ghost call, enlighten and sanctify thee?

In like manner as he calleth, assembleth and sanctifieth the whole christian church, throughout the whole earth.

What else art thou benefited in the christian church?

I shall be preserved in the only true faith, and with all believers daily obtain pardon for my sins.

What will all this be to thee at last?

I shall be raised from the dead, and with all true believers enter into eternal life, through Jesus Christ our Lord.

THE THIRD CHIEF HEAD.

Which is the third chief head of the Christian Doctrine?

The Lord's Prayer.

How many parts hath the Lord's prayer?

It hath three different parts.

Which are they?

First, the Introduction; secondly, the Six Petitions; and thirdly, the Conclusion.

What is the Introduction?

Our Father, who art in heaven.

What are we taught in these words?

We are taught to believe, that God is

our only true father, and that we are truly also his children.

Why should we believe this ?

That we with confidence may ask of him all that we need, like as loving children ask of a kind father.

Which is the first petition ?

Hallowed be thy Name.

What is implied in this petition ?

That tho' God's name be in itself holy, yet we pray, that it may also be hallowed by us.

How cometh this to pass ?

Where the word of God is taught with purity and sincerity, and we, as becometh the children of God, live godly according thereto ; there the name of God is hallowed ; to which we pray, our heavenly father may incline our hearts.

But how is the name of God profaned ?

Whosoever teacheth and liveth contrary to what the word of God directs, profaneth God's holy name, from which we pray the Lord to keep us.

Which is the second petition ?

Thy Kingdom come.

What meaneth this ?

It meaneth, that the kingdom of God truly cometh without our prayers ; but we

pray, that God's kingdom may come and be within us.

How do we receive the kingdom of God?

When God grants unto us, his holy Spirit, by which we are enabled through his grace, to believe in his holy word.

To what will that enable us?

It will enable us, to live to the glory of God, both in time and eternity.

Which is the third petition?

Thy Will be done on earth as it is in heaven.

How is this to be understood?

In this petition we pray, that God's will may be done by mankind on earth, as it is done by the host of heaven.

How is this performed?

When God destroyeth every counsel, will and attempt, to prevent his name from being hallowed and the coming of his kingdom.

Whose will and counsel is that?

Such is the will and counsel of the Devil, the world and our own flesh.

What is the will of God towards us?

It is the will of God, to strengthen us in the true faith, and to continue us in the knowledge of his holy word unto the end of our lives.

Which is the fourth petition?

Give us this day our daily bread.

What do we learn in this petition?

We learn, that tho' God giveth unto us and to all, even the wicked, all the necessities of life, yet we ought to pray, that he would make us sensible of his mercies, that we may receive them with thanksgiving.

What is meant by daily bread?

All things needful for the daily support of this present life: such as meat and drink, cloathing, house and land, faithful families, righteous magistrates, wise governments, health and peace.

Which is the fifth petition?

Forgive us our Trespases, as we forgive those that trespass against us.

What doth this petition teach us?

It teaches us to pray to our heavenly father, that he would forgive us our sins; and not to withhold his blessings from us.

Why should God withhold his blessings from us?

Because of our sins, which render us altogether unworthy, and we deserve none of them; therefore we pray, that he will grant us every needful blessing for his mercy sake.

What do we promise in this petition ?

We promise to forgive all such as may sin against us, and to be good and kind to them.

Which is the sixth petition ?

Lead us not into Temptation,
but deliver us from evil.

How is this to be understood ?

God truly tempteth no one, but we pray, that he would preserve us from all such temptations as may cause us to sin against him.

Wherewith are we tempted ?

We are tempted by the Devil, the world and our own sinful flesh.

What are we tempted to ?

We are tempted to disbelieve God's holy word, and to despair of his promises, by which we are liable to fall into many sins and vices.

What do we further pray for ?

We pray, that our heavenly father may deliver us from all such temptations, and every other evil, that may injure our bodies or souls.

What else do we pray for ?

We pray, that finally in the hour of death we may be safely delivered from all the evils of this troublesome world, and through

God's grace be received into his everlasting kingdom. Amen.

What is the conclusion ?

For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

What means the word Amen ?

Amen, is fully to assure us, that such petitions are accepted by our heavenly father ; whereas he himself hath commanded us to pray ; and hath promised, that he will hear our prayers. Amen, amen, which signifies yea, yea, so be it.

THE FOURTH CHIEF HEAD.

What is contained in the fourth chief head of the Christian Doctrine ?

The doctrine of the Sacrament of Holy Baptism.

What is baptism ?

It is a sacrament performed not by mere water only ; but by water connected with the word of God, and united with the divine commandment.

What is that command ?

That which our Lord gave to his disciples in the 28th chapter of St. Matthew's gospel :

“Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the holy Ghost.”

What is the benefit of baptism?

Baptism with faith brings the pardon of sin, delivereth from death, and the power of Satan, and gives admittance into eternal life.

Who receiveth such benefit of baptism?

Such only as truly believe, as God's word and promises declare.

Which are such words and promises?

Those in which our Lord declareth in the 16th chapter of St. Mark: “He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”

How can water effect such great things?

It is not water that effect them

What is it then?

It is the word of God connected with the water.

What is water without the word of God?

It is mere water, and not the christian baptism, but with the word of God it constitutes a christian baptism, and a gracious water of life and laver of regeneration in the holy Ghost: as St. Paul saith to Titus, chapter the 3d.

What says the Apostle there?

He says: “According to his mercy he

hath saved us by his washing of regeneration and renewing of the holy Ghost, which he hath shed on us abundantly, through Jesus Christ our Saviour, that thereby we should be righteous by his grace and be heirs according to the hope of everlasting life."

What is otherwise signified by baptism?

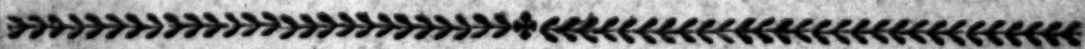
It signifieth, that the old man in us should be destroyed, and abolished by faith, sincere sorrow and daily repentance, and buried with all evil and sinful lusts.

Why should the old man be abolished in us?

That the new man may be raised in us, and daily increase in righteousness and true holiness.

What scripture proves this doctrine?

St. Paul declares in the 6th chapter to the Romans: "We being therefore buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life."



THE FIFTH CHIEF HEAD.

What is contained in the fifth chief head of the Christian Doctrine?

The doctrine of the Sacrament of the Lord's Supper.

What is the sacrament of the Lord's supper ?

It is the body and the blood of our Lord Jesus Christ, in the external figure of bread and wine, given to christians to eat and to drink, as it was instituted by Christ himself.

What proof have we in scripture for this ?

The holy Evangelists declare it in their writings, and the apostle Paul confirms it by expressly saying :

“That our Lord Jesus Christ, that night in which he was betrayed took bread, and when he had given thanks, he brake it, and gave it unto his disciples, saying : “Take eat, this is my body, which is given for you. Do this in remembrance of me.”

What else did he do ?

“At the same time, after supper he took the cup, gave thanks, and gave it to them, saying : “Drink ye all of this ; this cup is the new testament in my blood,

which is shed for you and many, for the remission of sins. This do, as often as ye drink it in remembrance of me."

What are the benefits of receiving this sacrament?

Such as are declared in these words: that the body of Christ was given for us, and his blood shed for the remission of sins.

What more do these words declare unto us?

They declare unto us, that in this sacrament the pardon of sins, life and salvation is given and confirmed to us, for where there is pardon for sin, there is also life and salvation.

How can eating and drinking the elements of bread and wine, effect such great things?

Partaking of bread and wine truly effect no such things, but faith in these words, (of promise) which declare: **That the body of Christ was given for us, and his blood shed for the remission of sins.**

What are these words?

These words together with eating and drinking of this bread and wine, is the sum and substance of this sacrament.

What is it to such as believe these words?

Whosoever believeth what is contained in these words, as they are here expressed, hath the forgiveness of his sins.

Who receiveth this sacrament worthily?

Those who prepare themselves, by fasting and such like duties, they truly observe a good external discipline; but only such are truly worthy, who believe what is contained in these words, which declare, that Christ's body was given for us, and his blood shed for the remission of sin; but he that believeth not these words is unworthy to receive this sacrament.



A short and simple Explanation of the Five Chief Heads of the Christian Doctrine.

OF the TEN COMMANDMENTS according to the First Chief Head.

1. *Why are these commandments called the commandments of God?*

Because God gave them himself.

2. *Where do we find them written?*

In the twentieth chapter of Exodus.

3. *When were they first written?*

In the time when God brought the Children of Israel out of the land of Egypt, and was taking them to the promised land.

4. *Whereon were these commandments first written?*

On two tables of stone. Deut. 9, 10.

5. *Who was it that wrote them?*

The Lord God himself.

6. *Where was it that God gave these commandments?*

It was on Mount Sinai.

7. *What did God testify when he gave these commandments?*

God testified great zeal for the keeping of his commandments.

8. *Whereby did he testify his zeal?*

By the fearful thundering and lightening, that was on the mountain at the time he gave these commandments.

9. *To whom were they first given ?*

They were given to Moses, the servant of God.

10. *Why were they first given to Moses ?*

Because he was the chief head of the Children of Israel, and God gave all his laws to them by the hand of Moses ; the ten commandments were also given to them by him.

11. *Are these commandments also given unto us to learn ?*

Yes, truly, it is as much for us to learn and to observe the commandments of God, as it was for the Children of Israel.

12. *Why are we to learn these commandments ?*

That we may know what God requires of us.

13. *Do these commandments teach us what God requires of us ?*

Yes, for in them we find what God has forbidden ; and likewise what he has commanded us.

14. *What do the commandments on the first table teach us ?*

They teach us our duty towards God.

15. *What is our duty towards God ?*

Our duty towards God is, to love him, to fear him, to honour and obey him

16. *Why should we love God ?*

Because he first loved us, and continually sheweth his love and kindness unto us.

17. *How are we to love God?*

We are to love him with all our heart, with all our soul, and with all our mind, as Christ himself teaches us, in Matthew, chapter the 22d, and verse 37.

18. *Whereby do we prove that we love God?*

By keeping his commandments.

19. *What do the commandments on the second table teach us?*

They teach us our duty towards our neighbour.

20. *What is our duty towards our neighbour?*

Our duty towards our neighbour, is to love him, as ourselves.

21. *How do we prove that we love our neighbour?*

When we comply with the command of our Saviour: as in Matthew chapter the 7th, verse 12.

22. *What is that command?*

“All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.”

23. *What has God forbidden in the first commandment?*

He hath forbidden Idolatry.

24. *What is idolatry?*

When we love or esteem any thing or being more than we love or esteem God, or put more trust or confidence in the help of man or any thing else, and in consequence thereof commit sin.

25. *Where do we find that written ?*

In the Epistle to the Colossians, chapter 3d, verse 5. "Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness is idolatry."

26. *Will God punish those that put their trust in any thing else but him, and thereby commit idolatry ?*

Yes, for he saith, Jeremiah chapter 17, verse 5. "Cursed be the man, that trusteth in man and maketh flesh his arm."

27. *What is forbidden in the second commandment ?*

The committing of idolatry in such a manner, as the Egyptians and other heathens were accustomed to do.

28. *What was that ?*

That was the worshiping of images made by the hand of man, and other created beings.

29. *In what words has God forbidden this ?*

When he saith : "Thou shalt not make unto thee any graven image, or the likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I, the Lord, thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thou-

sands of them that love me and keep my commandments.

30. *Why did God give this command to the Children of Israel?*

Because the Lord knew, that they were inclined to commit idolatry, like as the Egyptians, as they had been accustomed thereto, being born and raised in Egypt.

31. *What doth God forbid in the third commandment?*

He there forbids taking his name in vain.

32. *What is the name of God?*

The name of God is the same as himself, according to his essence, will and benevolence.

33. *Whereby can we prove this?*

In Isaiah, chapter 42, verse 8: "I am the Lord, that is my name. Psal. 83, 18. Ps. 20, 1.

34. *What is it to call on the name of the Lord?*

The same as to call on the Lord himself; for thus saith the Apostle, Rom. 10, v. 13: "Whosoever calleth on the name of the Lord shall be saved." Which clearly sheweth, that God and his holy name are equally one and the same.

35. *How is the name of the Lord taken in vain?*

When it is used in conjurations, to perform magic arts and such like as the Egyptians did, all which the Lord God had forbidden them. Deut. 18, 10, 11, 12.

36. *How else can the name of the Lord be taken in vain ?*

To swear falsely by the name of the Lord is taking his name in vain.

37. *Where has God forbidden that ?*

In Leviticus, chapter 19, v. 12, the Lord saith : "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God."

38. *How were such to be punished for profane swearing by the name of the Lord, according to the law given by Moses ?*

Such were stoned to death : the Lord commanded in Leviticus, chapter 24th verse 16 : "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him : as well the stranger as he that is born in the Land, when he blasphemeth the name of the Lord, shall be put to death."

39. *How else may the name of God be taken in vain ?*

By rash swearing or cursing in common conversation, or by crying out : O Lord ! O God ! O Christ ! or by any way using these holy names irreverently. Matth. 7, 21.

40. *What are we taught in the fourth commandment ?*

We are taught to observe a duty every way much for our benefit.

41. *What duty is that ?*

The keeping of the Sabbath-day.

42. *Who instituted the sabbath-day ?*

The Lord God himself.

43. *When or where was it instituted ?*

It was first instituted in Paradise: after God had made heaven and earth, the sea and all that in them is, in six days, he rested on the seventh day and hallowed it.

44. *When did God renew and establish the institution of the sabbath-day ?*

When he gave the ten commandments by Moses.

45. *What benefit is it for the present life to keep the sabbath-day ?*

That we may rest our bodies from labour, and refresh them, which we would not do, were we not compelled by the law of God and man to cease from labour on the sabbath-day, Christ sayeth therefore, Mark 2, v. 27: "The sabbath was made for man, and not man for the sabbath."

46. *What further benefit is it for us to keep the sabbath-day ?*

To spend the sabbath-day in reading and hearing God's word with sincerity, will enable us to attain to the knowledge of Jesus Christ, and to believe in him, which is eternal life. John 17, 3 Isaiah 58, 13, 14.

47. *Are we not allowed to do any work on the sabbath ?*

Yes, all works of necessity and mercy are lawful.

48. *Which are the works of necessity ?*

All such as may be required to defend and save our lives, and to obtain and preserve our healths.

49. *Which are the works of mercy ?*

To visit the sick and afflicted, to give alms to the poor and needy, and all such like.

50. *Why is it lawful for us to do these works on the sabbath ?*

Because our blessed Saviour did such himself, and thereby sanctified the sabbath-day. Matthew 9., 2, &c.

51. *Is it lawful to do other work on the sabbath ?*

It is not, for God himself hath forbidden it : and according to the law of God, given by Moses, all such offenders were put to death, as we find in Exodus, 31, 14, 15, 16.

52. *What is there written ?*

“Whosoever doth any work on the sabbath-day, shall surely be put to death.”

53. *Is it necessary that we should keep the sabbath-day ?*

Yes, it is every way as much necessary for us, as it was for those that were first commanded to keep the sabbath ; because we need all those things, for which the keeping of the sabbath was instituted.

54. *What are we taught in the fifth commandment ?*

We are taught the duty of children to their parents, by the command : “Honour

thy father and thy mother." Eph. 6, 1, 2, 3.

55. *What is it to honour our parents?*

To obey all their lawful commands.

Prov. 1, 8. c. 23, 22.

56. *What is promised to those children who honour and obey their parents?*

They shall obtain God's favour and blessing, and it shall be well with them; as St. Paul saith to the Collossians, 3, 20.

57. *What saith the Apostle there?*

"Children obey your parents in all things, for this is well and pleasing unto the Lord." and God hath promised to bless all such who honour their parents. Exod. 20, 12.

Eccles. 3, 9. 1 Tim. 5, 4.

58. *What is threatened to such as despise their parents?*

In the book of Proverbs, chapter the 30th v. 17, it is said: "The eye that mocketh at his father, and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Exod. 21.

15, 17. Deut. 27, 16.

59. *What is the duty of children to their parents?*

To love, honour and willingly obey their commands, and help them in every time of need.

60. *To whom should such children be obedient that have no parents to provide for them?*

Such should in all things be obedient to

those that provide for them, and have the care of their education instead of parents.

61. *What is forbidden in the sixth commandment?*

The committing of murder.

62. *What is murder?*

Wilfully taking the life of any human creature by any means, or in any wise whatsoever.

63. *Is it a great sin to commit murder?*

Yes, it is a very great sin to commit murder.

64. *How do we know that?*

Because we read, Genesis 4, v. 11, that Cain, who killed his brother Abel, was accursed from the earth.

65. *Who cursed him?*

The Lord God himself, because the voice of Abel's blood cried unto the Lord from the earth.

66. *Did God lay any other punishment on murderers.*

Yes, he did so : for in Genesis 9, v. 6, he gave command to Noah : "That whoso sheddeth man's blood, by man his blood shall be shed."

67. *Did God renew this law any time after?*

Yes, when he gave his laws by Moses, he said in Leviticus 24, 17 : "He that killeth any man shall surely be put to death." Numbers 35, 16.

68. *Who is to execute this law?*

Only such as are appointed by civil authority, to execute according to law; as St. Paul saith to the Romans, 13, v. 4: "Such is the minister of God, and beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

69. *May we not be guilty of murder without taking the life of others by our own hands?*

Yes, by bearing false witness against any one, which may cause his life to be taken; as we find in 1 Kings, 21: that false witness was given against an innocent Naboth, which caused him to be stoned to death.

70. *How else can we be guilty of murder?*

When we hire or persuade, or provoke any one to kill another; or when we seduce any one to commit such crimes, that may cause them to be put to death, &c.

71. *Who is said to commit murder with the tongue?*

Those that slander, belie, deceive and reproach their neighbours, &c.

72. *Where are such described?*

In Jeremiah 9, v. 8: "Their tongue is as an arrow shot out, it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait."

73. *Where else do we find such described?*

In Proverbs, 26, v. 18-19: "As a mad man

who casteth fire-brands, arrows and death, so is the man that deceiveth his neighbour, and saith, am not I in sport?"

74. *How is it that we commit murder in our hearts?*

When we harbour malice or envy in our hearts, or wish harm to any one, then it is that we commit murder in our hearts; as saith St. John: "Whosoever hateth his brother is a murderer." 1 John, 3, 15.

75. *What crime is it to commit murder in our hearts?*

It is such a crime: that none such shall enter into the kingdom of heaven. For John saith in the same text: "Ye know that no murderer hath eternal life abiding in him."

76. *What are we taught in the seventh commandment?*

We are taught, not to commit adultery.

77. *What is committing adultery?*

When any married man or woman cohabits or commits uncleanness with others.

78. *Who first instituted marriage?*

The Lord God himself, in paradise, when he created the first man and the first woman, he gave the woman to the man, and commanded them to live together. Gen. 2.

79. *Is committing adultery a great sin?*

It certainly must be, for in the law given by Moses, the Lord commanded, such to be put to death.

80. *Where is that written ?*

In Leviticus, 20, v. 10: "The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adultrass shall surely be put to death."

Deut. 22, 22.

81. *What is threatened to such in the new testament ?*

St. Paul in the Epistle to the Galatians, chapter 5th saith: "That adulterers shall not inherit the kingdom of God." And Hebrew, 13, v. 4: "Whoremongers and adulterers God will judge."

82. *What punishment is threatened to such after death ?*

In the book of Revelations, 21. v. 8, it is said: "That whoremongers and such like shall have their part in the lake that burneth with fire and brimstone."

83. *What is forbidden in the eighth commandment ?*

Theft or stealing.

84. *What is theft or stealing ?*

It is taking the property of any one without his knowledge or consent.

85. *Where else do we find theft forbidden ?*

In the Epistle to the Ephesians, 4, v. 28: "Let him that hath stolen steal no more, but labour with his hands, &c."

86. *What is threatened in scripture to be the reward of thieves?*

In the first Epistle to the Corinthians, 6, 10, we read: "That neither thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

87. *In what other way may we be guilty of theft?*

When we take the advantage of another, in dealing, or trading; or by any kind of fraud or deceit, get any part of another's property under value.

88. *Why is it the same as stealing?*

Because, they suffer the same loss and damage thereby, as if we had stolen so much of their property, and therefore we justly deserve the same punishment as thieves.

89. *What command has St. Paul given respecting this?*

He saith in 1 Thessalonians, 4, v. 6: "Let no man go beyond and defraud his brother in any matter; because, that the Lord is the avenger of all such, as we also have forewarned you and testified."

90. *What are we taught in the ninth commandment?*

That we are not to bear false witness against our neighbour.

91. *What is bearing false witness?*

When false evidence is given on oath against any one, whereby he is liable to suf-

fer the loss of his character, the loss of his property, or receive bodily punishment ; or even to have his life taken.

92. *What saith the holy scripture of such as bear false witness ?*

The scripture saith, that such are hated of God. As we read, Proverbs, 6, v. 16, 19 : "The Lord hateth all false witness that speaketh lies." Psal. 5, 6.

93. *What is threatened to such ?*

We read in Proverbs, 19, v. 5 : "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Prov. 24, 28. Deut. 19, 18.

94. *How are false witnesses to be punished ?*

According to God's command, as we find Deut. 19 : Such were to be put to death.

95. *What are we taught in the tenth commandment ?*

We are taught, to be satisfied and contented with what we possess in this world ; and not to crave, covet or desire other men's possessions or begrudge such to them.



OF THE ARTICLES OF THE CHRISTIAN
FAITH ACCORDING TO THE SECOND
CHIEF HEAD.

96. *What are we taught by the articles of the christian faith?*

We are taught, the doctrine of the Holy Trinity.

97. *What do we understand by the Holy Trinity?*

We understand, that there is only one God; but three persons in the Godhead.

98. *Who are these three persons?*

The Father, the Son and the Holy Ghost.
2 Cor. 13, 14.

99. *How do we know that there is only one God but three persons in the Godhead?*

St. John saith 1 Epistle, 5, v. 7: "There are three that bear record in heaven: the Father, the Word, (that is the Son) and the Holy Ghost, and these three are one."
Matth. 28, 19.

100. *What doth the first article teach us?*

It teaches, that God made all things.

101. *In what time did God make all things?*

He made all things in six days.

102. *Out of what did God make all things?*

God made all things out of nothing.

103. *By what did God make all things?*

By his almighty word, as is written, He-

brew 11, 3 : "Through faith we understand, that the worlds were framed by the word of God ; so that things which are seen were not made of things which do appear." Heb. 1, 2.

104. *Did God make all things good ?*

Yes, God made all things good.

105. *What did God create in the first day ?*

In the first day he created the Light.
Gen. 1, 3.

106. *What did God create in the second day ?*

In the second day he created the firmament.

107. *What did God create in the third day ?*

In the third day he created the earth, herbs, grass and fruitful trees.

108. *What did God create in the fourth day ?*

He created the sun, the moon and the stars.

109. *What did God create in the fifth day ?*

He created the whales in the seas, fishes and the winged fowls of the air.

110. *What did God create in the sixth day ?*

He created the beasts of the field and also man. Gen. 1.

111. *What did God create man for ?*

God created man for his own glory, and that man should enjoy him for ever

112. *Why did he create other creatures besides man ?*

God also created them for his own glory, and for the benefit and service of man.

113. *Wherein does man consist ?*

Man consists of a mortal body and immortal soul.

114. *Who was the first man that God created ?*

It was Adam. 1 Cor. 15, 45.

115. *Who was the first woman ?*

It was Eve.

116. *Where did God create them ?*

He created them in Paradise.

117. *Out of what did God create the body of Adam ?*

God made the body of Adam out of the earth, or as the scripture saith: "God formed him out of the dust of the ground."

118. *How did God give him a soul ?*

God breathed into his nostrils the breath of life, so he became a living soul. Gen. 2, 7.

119. *Out of what did God create Eve, the first woman ?*

The Lord caused a deep sleep to fall on Adam, and the Lord took one of his ribs and made the woman thereof, and brought her unto Adam. Gen. 2, 21.

120. *Are we all from Adam and Eve ?*

Yes, we are all from them, as saith St. Paul, Acts, chapter, 17, v. 26: "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

121. *Did God create our first parents good ?*

Yes, for he created them in his own image, male and female, that is: man and woman.

122. *Did they continue in that good state ?*

They did not, they fell from God and became wicked.

123. *What caused them to fall from God ?*

They fell from God, because they were disobedient to him.

124. *Wherein were they disobedient ?*

They eat of the fruit of the tree, which God had forbidden them.

125. *What tree was that ?*

It was called the tree of knowledge, of good and evil. Gen. 2, 17.

126. *What harm followed their disobedience ?*

They made themselves miserable with all their posterity.

127. *Wherein doth the misery of man consist ?*

In sin, and in the punishment due for sin.

128. *Where is that written ?*

Romans, chapter 5, verse 12, St. Paul saith: "Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.

129. *Could our first parents deliver or help themselves from this state of misery ?*

They could not.

130. *Can we deliver ourselves from this state of misery and condemnation ?*

We can as little help ourselves, as they could.

131. *And must we therefore forever be lost ?*

We must for ever have been lost and

condemned sinners with our first parents, if God had not sent a Redeemer into the world.

132. *Who is that Redeemer ?*

Jesus Christ, as we are taught in the following article of the christian faith.

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THE SECOND ARTICLE OF THE CHRISTIAN FAITH.

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133. *What are we taught in the second article ?*

We are taught the doctrine of Redemption.

134. *Who is the Redeemer ?*

Jesus Christ.

135. *Who is Jesus Christ ?*

He is verily both God and man, and in two distinct natures, namely: the human and the divine. Matth. 28, 18.

136. *From whence has Christ the divine nature ?*

That he hath from all eternity, and is equally God with the Father and the Holy Ghost. Psalm, 2, 7.

137. *And whence hath he the human nature ?*

His human nature he derived from the virgin Mary, being born of her, who was the seed of Abraham. Matth. 1, 25.

138. *Did Christ take on himself a natural human body ?*

Yes, he partook of natural flesh and blood as we, and was also endowed with a human soul.

139. *Was Christ equally man as we are?*

Yes, for so saith the Apostle Paul to the Philippians, chapter 2, v. 7: "He took upon him the form of a servant, and was made in the likeness of man." Heb. 2, 14, 16.

140. *Was Christ also a sinful man as we are?*

No, not in any wise; he was truly tempted in all things like man, yet without sin." Hebrew 2, 16, 17.

141. *Did Jesus Christ perfectly keep and fulfil all the commandments of God?*

Yes, he perfectly fulfilled all the commandments of God, as far as God required in his strict justice. Matth. 5, 17.

142. *What is it to us, that Christ perfectly kept all the commandments of God?*

He thereby fulfilled the whole law of God for us (in our stead) as it was impossible for us.

143. *Was it required of us to fulfil the law of God?*

Yes, the Lord gave strict charge to keep his law, and threatened a curse to all who keep not the law.

144. *Where is that written?*

In Deuteronomy, chapter 27, verse 26: "Cursed be he that confirmeth not all the words of this law, to do them."



145. *Doth that answer for us that Christ fulfilled the laws of God ?*

Yes, for what Adam lost through his disobedience, Christ recovered by his perfect obedience ; as the Apostle declareth, Romans, chapter 5, verse 18, 19.

146. *What saith the Apostle there ?*

He saith : "As by the offence of one, judgement came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life ; for as by one man's disobedience many were made sinners ; so by the obedience of one shall many be made righteous.

147. *What more was required of Christ to redeem us ?*

He had to suffer, to die and to rise again from the dead. Luke 24, 46.

148. *When did he first begin his sufferings ?*

When he was circumcised in the eighth day after his birth. Luke, 2, 21.

149. *What was signified at his circumcision ?*

It was signified, that he should be the Saviour of man, by being called Jesus, which signifieth a Saviour Matth. 1, 21.

150. *What signifieth the name of Christ ?*

The name Christ signifieth the anointed. Christ Jesus is as much as to say the anointed Saviour.

151. *What death did Christ die ?*

He was crucified and died on the cross.

152. *Who condemned Christ to the death of the cross ?*

Pontius Pilate.

153. *Who was Pontius Pilate.*

He was governour and judge at Jerusalem.

154. *Did Christ die as real God or man ?*

He died as man only, as God he could not die.

155. *Where was Christ buried ?*

In a new sepulchre, hewn in a rock.

John 19, 41.

156. *Who buried him there ?*

Joseph of Arimathea and Nicodemus.

157. *How long did Christ lay in the grave ?*

Until the third day, then he arose again.

158. *How long did he continue on earth after he was risen from the dead ?*

Only forty days. Acts 1, 3.

159. *What became of him personally then ?*

He ascended visibly into heaven, and sitteth on the right hand of God. Acts 1, 9.

160. *When will he return again ?*

At the end of the world, on the last day.

161. *Why will he return again ?*

To raise the dead, and also judge and reward every man according to his deeds.  
John 5. 28, 29. 2 Cor. 5, 10. Rom. 2, 6.



162. *What reward will be given to them who have done good works?*

They shall be rewarded with everlasting life and glory. Matth. 25, 46.

163. *What reward shall be given to them who have done evil works?*

They will be rewarded with everlasting damnation. John 5, 29.



### THE THIRD ARTICLE OF THE CHRISTIAN FAITH.

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164. *What are we taught in the third article of the christian faith?*

We are taught the Doctrine of Sanctification.

165. *What do we learn from that doctrine?*

We learn, that without the gift of the Holy Ghost we cannot be saved. 1 Cor. 2, 14. ch. 12, 13.

166. *Why can't we be saved without the Holy Ghost?*

Because, we cannot believe in Jesus Christ the Saviour, unless the Holy Ghost worketh faith in us.

167. *Cannot we be saved unless we believe in Jesus Christ the Saviour?*

Without faith in Jesus Christ we never can be made free from sin, or become holy. John 3, 36.

168. *Must we be freed from sin and made holy?*

If ever we are to see God in glory, we must be holy, for the scripture saith: without holiness no man shall see the Lord. Hebrew 12, 14.

169. *Is the Holy Ghost also verily and truly God, the same as the Father and the Son?*

Yes, the Holy Ghost is verily and truly God equal with the Father and the Son.

170. *How is it that we are made to believe in Jesus Christ by the Holy Ghost?*

Because, of the offices the Holy Ghost performs unto us.

171. *What is the first office?*

We are called by the Holy Ghost.

172. *How are we called by the Holy Ghost?*

Through the Gospel, which is preached, or otherwise made known unto us. 2 Thess. 2, 14.

173. *What is the Gospel?*

It is the doctrine declared unto us, that God will freely pardon our sins and grant unto us eternal life, because Jesus Christ died for us. Isaiah 53, 7. Rom. 5, 10.

174. *What is the next office the Holy Ghost performs in us?*

The Holy Ghost enlighteneth our minds, and causes us to understand spiritual things. Acts 26. 17, 18. 2 Cor. 4, 6.

175. *What will that be to us?*

It is thereby that we get to see, that we



live in sin, and that we daily commit sin :  
in thought, word and deed. Matth. 15, 19.

176. *What else is made known to us by the  
Holy Ghost ?*

We are made to know the only true God  
and Jesus Christ, whom he hath sent to re-  
deem us. John 17, 3.

177. *What doth the Holy Ghost work in us ?*

The Holy Ghost worketh in us repen-  
tance towards God, and true faith in Jesus  
Christ.

178. *What are the consequences of such repen-  
tance and faith ?*

Our hearts are thereby changed, our  
minds renewed, our wills sanctified, and our  
souls strengthened and comforted in every  
affliction. John 15, 26.

179. *From whom or why is the Holy Ghost given ?*

The Holy Ghost is sent and given unto  
us from God, because Christ died for us.

180. *To whom will God send the Holy Ghost ?*

To all such as ask of him, by faithful  
prayer. Luke 11, 13.

181. *What else are we taught in this article  
of faith ?*

We are taught to believe in a Holy Catho-  
lic Christian Church.

182. *Whereof doth that church consist ?*

That church consists of all true believing  
christians, in all places and at all times  
throughout the whole world. Acts 10, 35.

183. *Why is it called the christian church ?*

Because, Jesus Christ instituted that church, and every regular member thereof is baptised in his name.

184. *Why is it called a holy church ?*

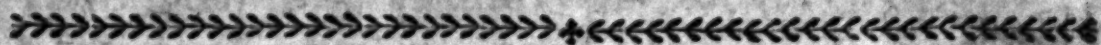
Because, all true believing members of the christian church are cleansed from sin and made holy. John 1, 7.

185. *By what means is it that such are made holy ?*

They have the word of God to teach and direct them, and the holy sacraments to strengthen their faith ; and to assure them of the pardon of their sins.

186. *And what will all this be to them at last ?*

Jesus Christ will raise them from the dead in the last day with glorified bodies, and they shall enter into everlasting life. John 5, 29.



#### OF THE LORD'S PRAYER ACCORDING TO THE THIRD CHIEF HEAD.

187. *What are we taught in the third chief head of the Christian Doctrine ?*

We are taught that form of prayer, wherein our Saviour taught his disciples to pray, for which it is called the Lord's prayer.

188. *Where do we find the Lord's prayer in the holy Scripture ?*

In St. Matthew, chapt. 6th, from the 9th



to the 13th verse; also in St. Luke, the 11th chapter.

189. *Should all christians learn and use the Lord's prayer?*

Yes, truly: if it was necessary that the disciples of Christ were taught to say this prayer, it is necessary that we should be taught the same,

190. *Why should we use this prayer?*

Because, it is a complete and perfect prayer, and Christ hath commanded us to use that prayer.

191. *Why is it thus?*

Because, it teaches us to pray for all things that we need: for our bodies and souls, for time and eternity.

192. *What do we pray for in the first petition?*

We pray, that the doctrine of the only true and everliving God, as it is contained in the holy Scriptures may be made known unto us and all mankind.

193. *What would that teach us?*

It would teach us, to reverence the Lord's holy and ever blessed name; we would humbly pray unto him, our only Lord and God, and praise and thank him for all his blessings.

194. *What do we pray for in the second petition?*

We pray, that the true christian church may be evermore increased, and established

with us, and the doctrine of Jesus Christ be applied to our hearts by the Holy Ghost.

195. *What would that be unto us?*

We should then not only be true subjects in the kingdom of Christ (which is the christian church); but we should also possess the kingdom of God in our hearts.

196. *What is the kingdom of God in our hearts?*

It is righteousness, peace and joy in the Holy Ghost; as saith St. Paul, Rom. 14, 17.

197. *What are we taught to pray for in the third petition?*

We are taught to pray, that we, who live in the kingdom of God's grace here on earth, may be such subjects, that act and do all things according to his will, as it is done in heaven.

198. *What doth the will of God require of us?*

It is the will of God, that his name be hallowed by us, and that we also be and live holy and keep God's commandments. I Peter, 1, 15.

199. *Can we of ourselves do the will of God?*

We cannot, because we naturally incline to do evil; as saith the Lord, Genesis, 6, v. 5: "Every imagination of the thoughts of the heart of man is only evil continually."

200. *Can we do the will of God as long as we live according to our own will?*

We cannot, and therefore we pray for the



kingdom of God to come unto us, and to be in us, by which our will can be made holy, and we be made able to live according to God's will.

201. *Must we live according to the will of God to obtain salvation ?*

Yes, certainly ; for our Lord saith, Matthew, 7, v. 21 : "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father, which is in heaven." 1 Thess. 4, 3.

202. *What are we taught to pray for in the fourth petition ?*

We are taught to pray for the daily support of our bodies, as long as we live in this world.

203. *To whom are we to pray for the daily support of our bodies ?*

To God, our heavenly Father only, who hath and is willing to give us all these things.

204. *By what means doth God give us these things ?*

By giving health and strength to our bodies, to perform the labours, that are required. Proverbs, 3, 9.

205. *What else ?*

God giveth knowledge and understanding, to provide all things in due season convenient for this present life.

206. *What else is necessary ?*

Good government, peaceable rulers, dutiful families, good & friendly neighbours, &c.

207. *What doth God require of us, for the support of the present life ?*

God requires our honest industry and labour in our different callings ; as St. Paul says, Ephes. 4, 28 : "Let him that stole steal no more ; but rather let him labour, working with his hands the thing which is good ; that he may have to give to him that needeth."

208. *What do we pray for in the fifth petition ?*

We pray, that our heavenly Father, through mercy may forgive us all the punishments, we well deserve, when we pray : forgive us our trespasses, &c.

209. *What meaneth these words ?*

That is to say, forgive us our sins, and withhold not our daily bread from us, because of our unworthiness. Hosea, 14, 2. Psal. 32, 1.

210. *What do we also promise in this petition ?*

We promise, that we will also forgive all those, that trespass against us, when we say : forgive us our trespasses, as we forgive those that trespass against us.

211. *But if we forgive not others their trespasses ?*

Then we cannot expect that God will forgive us ; for Christ saith, Matth. 6, v. 15 :



"If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

212. *What do we pray for in the sixth petition ?*

We pray, that the Lord may keep and preserve us from all such temptations, whereby our bodies or souls may be destroyed.

2 Pet. 2, 9.

213. *By what are we tempted ?*

We are tempted by the Devil, the world and our own flesh.

214. *How are we tempted by the Devil ?*

When evil thoughts enter into our minds.

215. *What are we tempted to by the Devil ?*

We are tempted to pride and disobedience, as our first parents were in Paradise.

216. *Where is that written ?*

In the book of Genesis, chapter 3, v. 2, 3, we read : that they were tempted to pride, when they were made to believe, that by eating of the forbidden fruit they would become wise and know all things, as God himself.

217. *What followed that temptation ?*

They committed the sin of disobedience against God, that is : they eat of the forbidden fruit, whereby they fell from the state of righteousness and happiness into the state of sin and misery.

218. *To what else doth the Devil tempt us ?*

The Devil tempteth us, to deal deceitfully

for lucre of gain, as did Judas Iscariot, who betrayed our Saviour with a kiss, for thirty pieces of silver. Matth. 26. 15.

219. *And to what more doth the Devil tempt us?*

The Devil also tempteth us, to mistrust the promises of God, and to despair of his mercy, as did the same Judas, and therefore changed himself.

220. *What is the next enemy that tempteth us to evil?*

That is the world.

221. *What is meant by the world?*

That meaneth all the wicked and unbelieving part of mankind.

222. *Where do we find that such are called the world?*

In the 15th chapter, v. 19, of St. John, our Saviour saith to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world; but I have chosen you out of the world, therefore the world hateth you."

223. *Where else are the wicked called the world?*

In the 1 Epistle of John, 3, v. 13, he saith: "Marvel not my brethren if the world hate you."

224. *How doth the world tempt us to sin?*

The world tempteth us by all kind of deceit, flatteries, and also by frowns and violence.



225. *How doth the world tempt us by deceit?*

By all kind of persuasions, allurements, and by enticing us into sin; and also the examples set before us, by the wicked world, 1 Tim. 6. 9, 10.

226. *How doth the wise man warn against such?*

Proverbs, 1, v. 10: "My son, if sinners entice thee, consent thou not."

227. *How are we tempted by the world with violence?*

When by the instigation of the Devil we are slandered, reproached, belied and evil spoken of by the world.

228. *And what else?*

When the world takes our property, our living, when we are imprisoned, punished with stripes; yea, when we are put to death.

229. *What do we then experience?*

Then we experience the severest temptations: and therefore we have reason to pray to the Lord, to keep us from all such temptations.

230. *By what other enemy are we tempted to do evil?*

We are tempted by our own flesh.

231. *What do we mean by flesh?*

We mean our evil & corrupted nature, by which our will is opposed to that which is good, and inclined to do evil.

232. *How is it that we are tempted thereby?*

We are thereby not only inclined to evil,

but also enticed to do evil; as saith St. James, 1, v. 14.

233. *What saith he?*

**"Every man is tempted, when he is drawn away of his own lust and enticed."**

234. *What is the conclusion of this petition?*

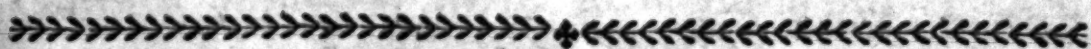
We pray, that the Lord may deliver us from the evil of every such temptation, by which we may be overcome, and caused to sin against God. John, 17, 15. 2 Cor. 1, 10.

235. *Why do we ask these things from God, our heavenly Father only?*

Because, he alone hath full power to deliver us from these and all other evils, as we believe and acknowledge in the conclusion of this, the Lord's prayer.

236. *How do we acknowledge this?*

When we say : Thine is the kingdom,  
and the power, and the glory, for ever and  
ever. Amen.



OF THE CHRISTIAN BAPTISM ACCORDING TO  
THE FOURTH CHIEF HEAD.

237. How many sacraments are in the Christian Church?

**Two only : that is baptism and the Lord's supper.**

238. *Who instituted baptism ?*

## Jesus Christ, our Saviour.



239. *When did Christ institute baptism ?*

After he was risen from the dead, and not long before he ascended into heaven.

240. *Who did Christ first appoint to baptize ?*

He appointed his disciples.

241. *In what form of words did Christ institute baptism ?*

When he commanded his disciples, saying: "Go ye and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost." Matth. 28, 19.

242. *What is meant by baptizing all nations ?*

That meaneth all mankind, of every language and people: men, women and children.

243. *Were the disciples of Christ the first that baptized ?*

The disciples of Christ were the first that baptized with the christian baptism; but John the baptist baptized before they did.

244. *Is the baptism of John the same that our Saviour instituted ?*

It is not the same.

245. *Was not the baptism of John also of God ?*

Yes, it was truly of God, and yet not the same that our Saviour instituted. Acts 19, 3, 4.

246. *What was the difference in the two baptisms ?*

The difference was: John baptized with water unto repentance, and as it appears, baptized the Jews only: but Christ com-

manded to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 28, 29.

247. *Which is the baptism now to be used in the church?*

Only that, which Christ himself ordained, and therefore is called the christian baptism.

248. *Was Jesus Christ baptized himself?*

Yes, Christ himself was baptized, by John the baptist. Matth. 3. 13, 16.

249. *Was Jesus Christ also baptized unto repentance, as John baptized the Jews?*

No, for Christ needed no repentance.

250. *Was Christ baptized to the washing away of sin?*

He was not, for he had no sin. John 8, 46. 1 Peter 2, 22.

251. *Was he made a member of the church by being baptized?*

He was not, for he is the head of the church. 1 Peter 2, 25. Ephes. 5, 23.

252. *Why then was Christ baptized?*

By his baptism he was dedicated, into the office of that great high priest, who sacrificed himself for our sins: of whom the high priest in the old testament was a figure. Levit. 8, 6,

253. *How was that?*

Every high priest in the old testament, before he offered the sacrifice to make atonement for the sins of the people, was washed



with water, and thereby (with other ordinances) consecrated to his office. *Exod. 29, 4.*

*254. What was signified thereby?*

It signified, that even so our Saviour, by being baptized, was dedicated and ordained the great high priest, that offered himself, the everlasting sacrifice for our sins.

*255. Did Christ also sanctify baptism unto us by his baptism?*

Yes, Christ sanctified the sacrament of baptism unto us, by being baptized himself.

*256. Is the baptism that our Saviour was baptized with the same that he ordained for us?*

It is not the same that Christ ordained in his church.

*257. Is there more than one baptism in the christian church?*

There is but one; as saith the apostle Paul, *Ephesians 4, 5*: "One Lord, one faith, one baptism."

*258. Is the baptism of John done away?*

Yes, the baptism of John like many other ordinances is done away, and no more to be used. *Acts 19, 4,*

*259. Will the baptism which Christ ordained be also done away?*

That never will be done away, but continue until the end of the world. *Matth. 28, 20.*

*260. How is baptism to be continued in the church?*

By all regular ministers of the gospel,

whose office it is to baptize, as well as to preach the gospel.

261. *Is not the christian church as well without baptism as with it ?*

No, that cannot be, otherwise our Saviour would never have ordained it.

262. *Of what doth baptism consist ?*

Baptism consists of water and of the word of God. Ephes. 5, 26. John 3, 5.

263. *Is much or little water to be used in baptism ?*

Whether much or little water is used in baptism, thereon dependeth nothing. 1 Pet. 3, 21.

264. *Why so ?*

Because, our Saviour gave us no command, whether much or little water is to be used ; it is not water that washes away sin, neither is the virtue of baptism in the water, but in the word.

265. *Why then is water to be used in baptism ?*

Because, baptism was instituted with water, and the word of God is connected with the water. Acts 10, 47, 48.

266. *What is baptism said to be ?*

It is said to be a seal of covenant.

267. *Why is it so called ?*

Because, baptism is in the room of circumcision, which was the seal of the covenant, that God made with Abraham and his seed,



and was established to the Jews, by Moses, in the old testament. Genesis 17.

268. *Were infants also received into that covenant by being circumcised?*

Yes, they were so, as plainly appears in Genesis, 17, v. 10, &c.

269. *Have children also a right to baptism?*

Yes, most certainly, they have the same right to baptism, as the children in the old testament had to circumcision.

270. *Why so?*

Children have as much right to be members of the church now, since our Saviour was in the world as they had before, and as baptism is the only rite, by which persons are made members of the christian church, so our children have the same right to baptism, as they formerly had to circumcision; as the Apostle Peter saith, Acts 2, v. 37, 38, 39,

271. *What saith he there?*

After commanding the Jews to repent and to be baptized, he saith: "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

272. *What do we learn from these words?*

We learn, that St. Peter shewed to the Jews, that the promise of eternal life was not only to them, and their children, but

that all other nations with their children were entitled to the same. Gal. 3, 28.

273. *What do we further learn from this ?*

We learn, that if the Jews and their children were entitled to the seal of the promise of eternal life, (which was baptism) that other nations and their children were justly entitled to the same.

274. *By what other scripture will it appear that children are entitled to baptism ?*

By that, which the Apostle Paul declares : 1 Corinth. chapter 7, v. 14.

275. *What is that ?*

He there saith to the Corinthians, that their children were holy.

276. *Why does he call their children holy ?*

Not because they were by nature more holy than other children ; neither because they were born of christian parents.

277. *Why then did he call them holy ?*

Because, they were by the care of either, (if not by both) of their christian parents consecrated to God's sanctuary, which is the christian church, and therefore called holy.

278. *By what ordinance were they consecrated ?*

There was no ordinance in the new testament, by which either adults or infants could be consecrated to the church, but by the sacrament of baptism, and therefore the



children here called holy were certainly baptized.

279. *But how are we to know that we were baptized in our infancy?*

By the same method and rule, that we learn to know who our parents are.

280. *Are children to be taught the nature of their baptism?*

Yes, certainly, as Abraham according to God's command taught his children the use of circumcision, so should christian parents teach their children the nature of their baptism. Genes. 18, 19.

281. *What is required of those children who are baptized?*

The same that was required of those who were circumcised.

282. *What was that?*

To learn and to keep God's holy commandments.

283. *Where do we find in the old testament that children were to learn God's commandments?*

In Deuteronomy, 11, v. 19. There God commanded parents to teach their children his commandments.

284. *Where do we find that in the new testament?*

Ephesians 6, from the 1st to the 4th verse, St. Paul commands children to obey their parents in the Lord, and commandeth parents, to bring up their children in the nurture and admonition of the Lord.

285. *By what else may we know that children should be made members of the church?*

The christian church is compared to a flock, in which there are also lambs, as well as sheep; we know that lambs are fed, pastured and secured in the sheepfold the same as sheep. Ezek. 34, 11, 12.

286. *What are we to learn from this?*

We learn, that even so, children as lambs of Christ's flock, ought to be taken into the fold with the sheep. John 21. 15, 16, 17.

287. *But how are they taken in?*

They are taken in by baptism, which is the only ordinance, by which all who are regular members of the church are taken in.



OF THE LORD'S SUPPER ACCORDING TO THE  
FIFTH CHIEF HEAD.

288. *Who instituted the sacrament of the Lord's supper?*

Jesus Christ, our blessed Saviour.

289. *When did he institute this sacrament?*

In that night, in which he was betrayed, and also the night before he was crucified. Matth. 26. 17, 18, 19.

290. *Wherewith did Christ institute this sacrament?*

With bread and wine. Matth. 26. 26, 29.



291. *In what manner did he do this ?*

He first took the bread, gave thanks and brake it, and gave it to his disciples.

292. *What did he command them ?*

He commanded them to eat it.

293. *What did he say that the bread was ?*

He said, it was his body, that was to be given for them. Matth. 26, 26.

294. *Whereto was his body to be given ?*

It was given to the cross.

295. *What more did he command them ?*

His command was : "This do in remembrance of me."

296. *What else did he do ?*

He likewise after supper took the cup, gave thanks, and gave it unto them saying : "Take and drink ye all of this." Matth. 26. 27, 28.

297. *What did he say that the cup was ?*

He said, it was the new testament in his blood, which was to be shed on the cross for them, and for many, for the remission of sin. 1 Cor. 11, 25.

298. *What more did he command them ?*

His command was : "This do in remembrance of me."

299. *Who were the first that received this sacrament ?*

The disciples of our blessed Saviour were the first that had this sacrament administered unto them. Acts 2, 46.

300. *Was this sacrament for the disciples only?*

It was not for them only, but for all christians to receive. 1 Cor. 11. 20, 26.

301. *How do we know this?*

Because, we read, that the apostles and other ministers of the church administered the same to such as were called christians. 1 Cor. 11. 20, 26.

302. *Who are called christians?*

All such as are baptized with the christian baptism.

303. *Are all worthy to receive the Lord's Supper who are baptized?*

All are not worthy to receive that sacrament, because many have fell from their baptismal covenant and live in wilful sin.

304. *Why are we to receive this sacrament?*

To shew forth Christ's death, and praise him for his great love. 1 Cor. 11. 20, 26. Luke 22, 19.

305. *Why else are we to receive this sacrament?*

For the strengthening of our faith, and comforting of our souls, to assure us of God's grace, and to reform our lives.

306. *May all such who desire these things receive this sacrament?*

Yes, all such may with safety receive the Lord's supper, for the benefit of their souls. Matth. 11, 28.



307. *Shall such also receive this sacrament, who have no power to live a holy life ? \**

Yes, all such, if they have but a sincere desire to be holy should receive this sacrament.

308. *Why should such receive this sacrament ?*

Because, such need the means whereby their faith may be strengthened ; this sacrament was not ordained for Angels, nor yet for glorified Saints, but for the fallen race of man.

309. *Are such to receive this sacrament who have no desire to be free from sin, but wilfully live in sin ?*

No such should partake of this sacrament, as little as the Egyptians, who were not willing to forsake their country, and idol worship, and go with the children of Israel, to worship the true God were allowed to partake of the feast of the paschal lamb ; so little ought such to receive of this sacrament.

\* WE OBSERVE HERE: — That some people undertake to say, that all such as receive the Lord's supper before they are fully converted to God, bring everlasting damnation on their own souls.

*Ask them, why so ?*

Their answer is : "The word of God saith, he that eateth and drinketh unworthily, eateth and drinketh damnation to his own soul."

*We answer: they are mistaken. The scripture*

310. *Is this sacrament always to be continued in the church?*

Yes, it is to be used in the christian church until the end of the world, the same as the christian baptism.

311. *Whereby do we know this?*

St. Paul saith, 1 Corinthians, chapter 11, v. 26: "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

312. *What is it to eat and drink of this bread and wine?*

By eating this blessed bread and drinking this blessed cup, we have communion with the body and the blood of Christ; as St. Paul saith 1 Corinthians, chapter 10, 16.

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saith no such thing.—The Apostle Paul truly writes, 1 Cor. 11, v. 29: "He that eateth and drinketh unworthily eateth and drinketh damnation to himself." But doth not say, that he eateth or drinketh damnation to his own soul.

But what doth the Apostle mean by saying: that such eat and drink damnation to themselves?

The Apostle there only means to say, that such bring judgment on themselves, as the word damnation, here translated, meaneth judgment, as it also reads in many other translations.

What was that judgment? It was bodily sickness and weakness, plagues and death, the Lord afflicted them with; as the Apostle



313. *What saith he there?*

He saith: "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ."

314. *What do these words teach us?*

They teach us, that the effects of Christ's body crucified, and his blood shed for us, are communicated to us by partaking of this sacrament.

315. *Whereby do we understand this?*

By the words of the Apostle, who saith: "That we have communion with the body and the blood of Christ, by eating this bread and drinking this cup."

316. *What are the benefits thereof?*

Our souls are thereby strengthened and refreshed, as our bodies are by bread and wine.

*observed in the following verse. Because some of the Corinthian church, (as plainly appears) were so drunk with wine at the time they received the Lord's supper, that they knew not the bread and wine which they received, as the body and blood of Christ from other bread and wine, therefore the Apostle said: "That they discerned not the Lord's body."*

*Why did God bring that judgment on them? Not to effect the damnation of their souls, but to bring them to sincere repentance, that they*

317. *Who are they that are thus benefited by this sacrament ?*

All such as have a sincere desire to reform their lives, and believe the promises of God made in his holy word, and confirmed to them in this sacrament.

318. *Is it the duty of every christian to receive this sacrament ?*

It most certainly is, because Christ gave positive command.

319 *Is it a crime for christians to neglect the Lord's supper ?*

If it be a sin to be disobedient to one of Christ's commands, it must needs be a sin to be disobedient to another; we find that Christ commanded us to partake of this sacrament, the same as he commanded other duties.

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*should not die in their sins and be condemned with the rest of the wicked world; as saith the Apostle in the following 32d verse. Therefore these words of the Apostle, are not to be understood as many understand them, and are thereby frightened from the Lord's table, but as is already shown, all who desire to reform their lives may without any scruples on their minds receive this sacrament. The blessed Saviour never instituted this sacrament as a snare to entangle ignorant souls, to complete their damnation, as it certainly would be the case, if the doctrine of such ignorant people was true.*



## ORDER OF SALVATION, IN SHORT QUESTIONS AND ANSWERS.

1. *Who art thou by nature?*

I am a sinful human being. Ps. 51, 5.

2. *Who made thee a human being?*

God created me. Gen. 1, 27.

3. *And dost thou believe that there is a God?*

Yes, I believe that there is a God. Heb. 11, 6.

4. *Can we see God?*

No, here we cannot see God. John 1, 18. 1 Tim. 6, 16.

5. *What is God then that we cannot see him?*

God is a spirit, or an uncreated, spiritual and most perfect being. John 4, 24.

6. *And is there more than one God?*

No, there is but one God. Mark 12, 29.

7. *How is this one God called?*

The only true God is called, Father, Son, and Holy Ghost. Matth. 28, 19.

8. *Are Father, Son and Holy Ghost not three Gods?*

No, Father, Son and Holy Ghost are three persons, and these three persons are one God. 1 John 5, 7.

9. *And has God no beginning?*

No, God is eternal, and has neither beginning nor end. Ps. 90, 2.

10. *Where is God?*

God is present in all places. Ps. 139, 7, 10.

11. *Does God see and hear all things?*

Yes, God knows all that passeth in the whole world. Jer. 23. 23, 24.

12. *Is God able to do all things?*

Yes, God is almighty and can do whatever he pleaseth. Ps. 115, 3.

13. *And did God create the whole world?*

Yes, God is the Almighty Maker of heaven and earth. Ps. 33, 6.

14. *Can that which God hath created preserve itself?*

It cannot, for as God created all things, so he preserveth and governs all things. John 5, 17. Hebr. 1, 3. Ps. 147, 5.

15. *Does sin come from God?*

No, from God no evil can come. Isa. 6, 3.

16. *Is God then void of sin and altogether holy and good?*

Yes, God is the chiefest good and there is no evil in him. He is true, holy, just and good. Luke 18, 19. Deut. 32, 4. Ps. 33, 4. Ps. 145, 17. Ps. 103, 8.

17. *How didst thou come to be a sinful human being?*

I inherited sin from the first man Adam. Rom. 5, 12.

18. *How many persons did God create at first?*

God at first created two persons, that is Adam and Eve. Gen. 1. 26, 27.

19. *Wherin does every man consist?*

Every man consists in a body and a soul. Eccl. 12, 7. Ps. 84, 3.



20. *Whereof did God make the body of the first man?*

God made man out of the dust of the earth.  
Gen. 2, 7.

21. *But how did God give the soul unto man?*

God breathed into his nostrils the breath of life; and man became a living soul.  
Gen. 2, 7.

22. *Whose image was man when God first created him?*

Man was a beautiful image of God, particularly in respect to the soul, and also in respect to the body. Gen. 1, 27.

23. *What is the soul of man?*

The soul of man is a created spirit, consisting of a will and understanding. Ps. 84, 3. Eccles. 17, 5.

24. *In what situation was the understanding of man?*

The understanding of man, possessed a heavenly knowledge of God and his blessed will. Col. 3, 10.

25. *In what situation was the will of man?*

The will of man possessed a divine power to love and to do that which was good; to despise and forsake the evil. Ephes. 4, 24.

26. *What is the body of man?*

The body is the visible part of man, and is united with the soul. Matth. 10, 28.

27. *In what situation was the body?*

The body of man before the fall, was holy, beautiful and immortal. Wisd. 2, 23.

28. *And had man no sin nor misery when God thus first created him?*

No, man at first had no sin nor any misery, either in body or soul. Gen. 1.

29. *But how did Adam and Eve come to be sinners?*

Adam and Eve revolted, or fell from God. Gen. 3.

30. *Who seduced the first man?*

The Devil seduced our first parents. Wisd. 2. 23, 25.

31. *What were the Devils when they were first created?*

They were first good and holy Angels. John 8, 44.

32. *Who created the Angels?*

God created many good Angels. Col. 1, 16.

33. *What are the good Angels?*

The good Angels are holy and happy spirits. Hebr. 1, 14.

34. *What is the service of good Angels?*

Good Angels praise God, they serve him and the saints (or holy persons) on earth. Ps. 103, 20. Ps. 34, 7.

35. *How did some good Angels become Devils?*

There were many good Angels that fell from God, and lost their state of holiness.

36. *What are wicked Angels?*

Wicked Angels are unholy and unhappy spirits. Ephes. 6, 12.



37. *What is the practise of wicked Angels?*

Wicked Angels seek to injure the honour of God, to obstruct his will and to deceive the children of men. 2 Cor. 4, 4. 1 Pet. 5, 8.

38. *To what did the Devil seduce them?*

He seduced them to be disobedient towards God. 2 Cor. 11, 3.

39. *And what was Adam's fall?*

Adam's fall was, that man turned his heart from God to the Devil. Acts 26, 18.

40. *Wherein did Adam and Eve discover their disobedience against God, and their obedience towards the Devil outwardly?*

Adam and Eve did eat of the tree, of which God said they should not. Gen. 3, 6. ch. 2, 16, 17.

41. *What did man lose by being obedient to the Devil and by falling off from God?*

Man lost thereby the beautiful image of God, and became an image of the Devil. Ephes. 2, 1, 3.

42. *In what situation was the body and the soul of man after the fall?*

Man became incapable of doing any good, both with respect to body and soul: and inclined to that which is evil. Gen. 6, 5,

43. *Whereby did sin come upon all men?*

By the fall of Adam, sin and death came upon all men. Rom. 5, 12.

44. *What is sin?*

Sin is every kind of evil and all unrighte-

ousness, or every thing that is contrary to the commandments of God. 1 John 3, 4.

45. *What is the sin called that came on us by Adam?*

The sin that came on us by Adam, is called original sin. Ps. 51. 5.

46. *Who is then the author of sin?*

Sin comes from the Devil and from man. 1 John 3, 8. Rom. 5, 12.

47. *Do we not commit sin of ourselves?*

Yes, we commit many sins daily. Ps. 19, 13.

48. *What is that sin called which we commit of ourselves?*

The sin which we commit of ourselves is called actual sin. Mark. 7. 21, 22.

49. *How do we commit actual sin?*

We daily commit sin, in thoughts, with evil countenance, with words and (deeds) actions. Matth. 15, 19. Gen. 4. 6, 7. Matth. 12, 36. Gal. 5, 19.

50. *How manyfold is sin in general?*

Sin in general is twofold, original sin and actual sin.

51. *What is original sin?*

Original sin is an inbred corruption of our nature, so that we are incapable by nature to do good, and are inclined to all that is evil. John 3, 6. Rom. 3, 12.

52. *What is actual sin?*

Actual sin is all the evil committed by us,



be it inwardly in thoughts and desires or outwardly in gestures, words and deeds and also when we omit doing good. Matth. 9, 4. Col. 3, 5-9. Eph. 5. 3, 4. James 4, 17.

53. *How do we make ourselves guilty of other men's sins ?*

When we bid and advise others to do evil, when we approve of it, and not hinder nor correct it, when it is in our power and reach to do so : in this way we make ourselves guilty of the sins of other men. 1 Tim. 5, 22.

54. *What do we all deserve by sin ?*

We all deserve God's wrath and displeasure, temporal death and eternal damnation. Rom. 1, 18. ch. 2. 8, 9.

55. *Are all men then now lost forever ?*

No, we may attain to that happiness again, which we lost by sin. Rom. 5. 18, 19.

56. *And who had mercy on us that we might not be lost forever ?*

God had mercy on us and on all men. Jer. 31, 3. 1 Tim. 2, 4. Luke 1, 78.

57. *When did God determine to have fallen mankind redeemed ?*

God determined from all eternity to have all mankind redeemed, and to make believers happy. Eph. 1, 4-6.

58. *When did God promise a Redeemer ?*

God soon after the fall promised a Redeemer. Gen. 3, 15.

59. *Who is our Redeemer?*

Jesus Christ is our Redeemer. Luke 2, 11.

60. *What is meant by the name of Jesus?*

The name of Jesus means a Saviour, or one that makes us happy. Matth. 1, 21.

61. *What is meant by the name of Christ?*

By the name of Christ is meant an Anointed, and is the same as Messiah. Acts 10, 38.

62. *Who is Christ?*

Christ is the son of God, real God and man. Matth. 16, 16. 1 John 5, 20. John 1, 14.

63. *Has God given his son for us to be our Redeemer?*

Yes, God gave his son for us, when his son became man. Gal. 4, 4.

64. *Of whom was Christ born?*

Christ was born of the virgin Mary. Matth. 1, 23. Isaia 7, 14.

65. *Why was it necessary for Christ to take upon him a human nature?*

It was necessary, that he might suffer and die, to redeem us. Heb. 2, 14-17.

66. *Why was it necessary that Christ should be God?*

It was necessary, that his work of redemption might have the efficacy, to reconcile us with God. Rom. 5, 10.

67. *Wherewith hath Christ redeemed us and reconciled us unto God?*

Christ reconciled us unto God by his obedience unto death. Phil. 2, 8.



68. *What did Christ fulfil in our stead?*

Christ fulfilled in our stead all the law perfectly. Matth. 5, 17.

69. *What did Christ take upon himself?*

Christ took upon himself the guilt and punishment of our sins. Isai. 53, 5-6. John 1, 29.

70. *What did Christ suffer for us?*

Christ died for us, and shed his blood for us on the cross. Rom. 5, 8. 1 Pet. 2, 24.

71. *Did Christ remain dead in the grave?*

No, Christ rose again from the dead, on the third day. Luke 24, 46. 2 Tim. 2, 8.

72. *What became of Christ after his resurrection?*

Christ ascended to heaven visibly. Acts 1, 9.

73. *Where is Jesus Christ?*

Christ sitteth on the right hand of God, to communicate that salvation unto man, which he has purchased for us. Mark 16. 19, 20.

74. *Whom did Christ redeem?*

Christ redeemed all men. 1 Tim. 2, 6. 1 John 2, 2.

75. *From what did Christ redeem us?*

Christ redeemed us from all sins, from death and from the power of the Devil. 1 John 1, 7. Tit. 2, 14. 2 Tim. 1, 10. Heb. 2, 14. 1 John 3, 8.

76. *And what did Christ obtain for us?*

Christ obtained and procured for us the

grace of God, the spirit of God and eternal salvation. John 1, 16. ch. 16, 7. Heb. 7, 25.

77. *Will all men then be saved?*

No, in comparison but few men are saved. Matth. 7, 14. Luke 13, 24.

78. *Who is in fault that so many men are still lost?*

Men themselves are in fault of their damnation, if they will abide in sin. Matth. 23, 37. 2 Pet. 3, 9.

79. *Who is then saved?*

Those who receive Christ by faith are saved. John 3. 16, 36.

80. *Canst thou of thine own strength believe in Christ?*

No, I cannot by the strength of my own reason believe in Jesus Christ. 1 Cor. 2, 14.

81. *What must thou pray God for, that thou mayest be enabled to believe?*

I must pray God for his Holy Spirit. 1 Cor. 12, 3. Luke 11, 13.

82. *What doth the Holy Ghost work in us?*

The Holy Ghost sanctifieth us. Rom. 15, 16.

83. *Art thou not holy by nature?*

No, I am by nature unholy. Gen. 6, 5.

84. *What causes thee to be unholy?*

Sin causes me to be unholy. Ps. 51, 4.

85. *How canst thou become holy?*

When I shall be freed from sin, then I shall become holy. 1 Cor. 6, 11. 1 John 1, 7.

86. *How art thou freed from sin and sanctified by the Holy Ghost?*



The Holy Ghost calleth, enlighteneth, sanctifieth and preserveth us. 2 Thess. 2, 14.

87. *How are we called by the Holy Ghost?*

When we hear God's word, then the Holy Ghost calleth us to depart from sin and the power of Satan unto God. Acts 26, 18.

88. *How are we enlightened and sanctified by the Holy Ghost?*

The Holy Ghost worketh faith in us, by which we believe in Christ, and causes us to become new creatures. Eph. 1, 19. Ps. 51, 12.

89. *Has faith then so great a power as to free thee from sin and make thee holy?*

Faith has the power to make a sinner righteous and holy. Rom. 4, 3, 5. Joh. 1, 12.

90. *How does faith make thee righteous before God?*

When my faith takes hold on Christ, then Christ's righteousness is imputed to me, and I have forgiveness of all my sins. Rom. 3, 24.

91. *How does faith make us holy?*

By faith the image of God is restored again, that we can reign over sin and live a holy life. Gal. 5, 6. 2 Cor. 3, 18.

92. *When does the Holy Ghost begin sanctification in us?*

In holy baptism the Holy Ghost begins sanctification in us. Tit. 3, 5-7.

93. *What did God promise thee in baptism?*

God promised me forgiveness of sins, life and eternal salvation. Acts 2, 38. 1 Pet. 3, 21.

94. *And what didst thou promise God?*

I promised to deny the Devil and all his works, and to believe in God the Father, Son and Holy Ghost. Rom. 6. 2, 3, 4.

95. *By whom didst thou make this promise in thy baptism?*

This promise I made in my baptism by my sponsors.

96. *What manner of persons should sponsors be?*

They ought to be true christians, such as live according to their baptismal covenant.

97. *What is the duty of sponsors?*

The duty of sponsors is such: they ought at baptism to be sincere in prayer, to renew their faith and earnestly pray for the children, who are baptized, and often to remind them of their baptismal obligations.

98. *Are all who are baptized good and pious christians?*

They are not, for many fall from their baptismal engagements. 2 Pet. 2, 20-22.

99. *How do men fall from their baptismal engagements?*

They depart from their baptismal engagements by wilful sin. Isai. 59, 2.

100. *What is wilful sin?*

When sin is committed knowingly and deliberately, that is called a wilful sin. Gal. 5, 19-21.

101. *Whereby may such a wilful sinner come to be sanctified again?*



By the word of God we may come to be sanctified again. John 17, 17. James 1, 21.

102. *What is the word of God?*

The whole Bible or the holy Scriptures is the word of God. 2 Pet. 1, 21.

103. *What should such diligently hear and read, who desire to be renewed to the state of holiness?*

Such as desire to be renewed to the state of holiness should diligently hear and read God's holy word. 2 Pet. 1, 19. Acts 8, 18.

104. *When may it be said that we hear God's word with sincerity?*

When we at the time of hearing God's word diligently and earnestly pray for the Holy Ghost to enlighten our minds, then it may be said that we hear with sincerity.

105. *What are we taught by the word of God?*

We are taught all things that are necessary unto salvation. Ps. 19, 8. 2 Tim. 3, 15.

106. *Wherein doth the word of God reprove us?*

The word of God reproves us for all sin. John 16, 8. Rom. 3, 20.

107. *To what does the word of God call and admonish us?*

It calls us to repentance and conversion. Matth. 3, 2. Acts 2, 38.

108. *Which is the order in which we may be saved?*

The only order of salvation is, true repentance and faith in Christ. 2 Pet. 3, 9.

109. *What is repentance?*

Repentance is a change of heart and mind. Acts 26, 18. Rom. 12, 2.

110. *How many parts are there in repentance?*

Repentance consists in two parts, in sorrow for sin, and faith in Christ. 2 Cor. 7, 10.

111. *What must such repent of who desire to return to God?*

Such as desire to return to God must attain to the knowledge of their sins, and feel a hatred against sin.

112. *What will God work in the hearts of such?*

When such feel truly afraid of sin, then it is that God worketh faith. Acts 16. 29, 31.

113. *In whom must we particularly believe?*

We must particularly believe in our only Lord and Saviour Jesus Christ. John 3, 16.

114. *Is that also true faith when a man presumptuously without repentance says, I comfort myself with my beloved Lord and Saviour Jesus Christ?*

No, where there is no sincere repentance, there can be no true faith. Matth. 27, 3-5.

115. *When is it that we believe truly in Christ?*

Whenever we are made to abhor our sins; when they are grievous on our mind, and we rejoice and are comforted in the merits of Christ alone, then it is that we believe in Christ. Psal. 6, 3, 4. Phil. 3, 8.

116. *What is true faith?*

True faith is a living confidence in the mercy of God in Christ, wrought in us by the Holy Ghost. Heb. 11, 1.

117. *What must follow after true repentance?*

Holiness of life must follow after true re-



penitance. Matth. 3, 8. James 2, 17.

118. *Wherein does holiness of life consist?*

It consists in the following of Christ. Matth. 16, 24. ch. 10, 38.

119. *How do we follow Christ?*

We follow Christ when we deny all ungodliness and worldly lusts, and live righteously, soberly and godly in this present world. Tit. 2, 12.

120. *Do all wilful sinners repent of their sins?*

They do not, the greatest part of mankind remain impenitent sinners. John 1, 10.

121. *What is the difference in mankind?*

The difference in mankind is: some repent of their sins and become holy, but the greatest part remain impenitent and ungodly. Matth. 7. 13, 14. ch. 13. 24, 38.

122. *Can the ungodly perform no good works?*

They cannot, they who have no true faith cannot perform any real good works. Heb. 11, 6.

123. *Can the faithful perform good works?*

Yes, true believers seek daily to become holy. 2 Cor. 7, 1. John 15, 2.

124. *Can believers then altogether live without sin?*

No, believers sin yet often and daily through infirmity. 1 John 1, 8. James 3, 2.

125. *What is a sin of infirmity?*

When a believer through ignorance or

violence committeth a crime, that may be called a sin of infirmity. Gal. 6, 1.

126. *What does a believer when he sins out of infirmity?*

A believer repenteth heartily for his committed faults, and prays God for forgiveness.

127. *And does God forgive believers their sins?*

Yes, as long as a believer does not sin wilfully he hath forgiveness with God. 1 John 2, 1.

128. *What ought we to do daily in order that we may not fall into wilful sins again?*

We ought to watch and to pray daily. Matth. 26, 41. Eph. 6, 18.

129. *How does a believer watch?*

A believer watches over himself, when he taketh heed of all his thoughts, gestures, words and deeds.

130. *What is prayer?*

Prayer is a conversation with God. Psal. 19, 14.

131. *How can we also speak with God in heaven?*

By prayer we can speak with God. Psal. 18, 6.

132. *But how does God speak to us?*

God speaks to us by his word. Ps. 119, 92.

133. *What did Christ teach us to pray?*

Christ taught us to pray the Lord's prayer. Luke 11, 1-4. Matth. 6, 9.

134. *Who can pray wellpleasingly to God?*

Every believer, and also a good and pi-



ous child may pray wellpleasingly to God.  
John 9, 31. Psal. 8, 2.

135. *For whom ought we to pray?*

We ought to pray for ourselves and for all believers, nay, for all mankind. 1 Tim. 2, 1. Matth. 5, 44. Phil. 4, 6.

136. *How ought we to pray?*

We must pray in the name of Jesus, with a hearty confidence, as beloved children petition a beloved father. John 16, 23. Heb. 4, 16. James 1, 6. Matth. 7, 9, 11.

137. *What things ought we to pray for?*

We ought first and above all things pray for spiritual blessings, and then also for such things which we need in this life. Matth. 6, 33.

138. *Where ought we to pray?*

We may pray in all places. 1 Tim. 2, 8.

139. *When ought we to pray?*

We ought to pray at all times with the heart, but at certain times also with our lips. Luke 18, 1. 1 Thess. 5, 17.

140. *Does God hear our prayers?*

Yes, when the righteous cry the Lord heareth, and delivereth them out of all troubles. Psal. 34, 17.

141. *How may we pray to God at all times?*

When we have God before our eyes in all our doings, we pray without ceasing. Gen. 17, 1.

142. *What did Christ furthermore institute for to strengthen the faith of true believers?*

Christ instituted to that end the Holy Supper of the Lord. Matth. 26, 26.

143. *What does Christ make thee partaker of in the Lord's Supper?*

He maketh me partaker of his body and his blood. John 6, 54.

144. *How art thou made partaker of the body of Christ?*

By receiving the consecrated bread in the Lord's Supper. 1 Cor. 10, 16.

145. *How art thou made partaker of the blood of Christ?*

By receiving the consecrated wine in the Lord's Supper. 1 Cor. 10, 16.

146. *Who ought to partake of the Lord's Supper?*

Believers ought to receive the Lord's Supper.

147. *How must a believer prepare himself to receive the Lord's Supper?*

A believer must examine himself, and pray to God for the forgiveness of his many-fold faults, and amend his life. 1 Cor. 11, 28.

148. *Shall a wicked person not at all partake of the Lord's Supper?*

A wicked person cannot receive the Lord's Supper worthily until he makes a beginning to repent. Matth. 7, 6.

149. *Is it necessary for a believer to receive the Lord's Supper often?*

A believer ought to receive the Lord's



Supper often, in order that he may remain steadfast in faith. 1 Cor. 11. 25-30.

150. *Do believers in the exercise of piety always fare well in this world?*

No, believers must through many crosses and tribulations enter into the kingdom of God. 2 Tim. 3, 12. 1 Pet. 4, 1.

151. *How doth the virtuous fare among the wicked?*

The virtuous are mocked and persecuted by the wicked. Matth. 5, 10. John 15, 19.

152. *How are the godly to compose their minds in the time of affliction?*

The godly should bear their cross with patience, and to love their enemies. Job 5, 17.

153. *What have believers daily to strive against?*

Believers have daily to strive against the Devil, the world and their own flesh.

154. *When shall believers be delivered from all their troubles?*

In death believers shall be delivered from all their afflictions. 2 Tim. 4, 18.

155. *What is the death of a believer?*

The death of a believer is a happy death. 2 Cor. 5, 4. Phil. 1, 23.

156. *Where do the souls of the believers go after death?*

The souls of believers go to God in heaven. Luke 16, 22. Wisd. 3, 1.

157. *But do their bodies remain dead in the earth?*

No, the bodies of the saints shall rise again in a state of glorification. 1 Cor. 15, 42.

158. *Who shall raise the dead ?*

Christ shall raise all the dead on the last day. John 5, 28, 29.

159. *Is the death of the wicked also a happy death ?*

No, the death of the wicked is an unhappy death, though it appears ever so soft and mild. Luke 16, 23.

160. *But if the ungodly before departing this life should pray diligently and receive the Lord's Supper, would not such certainly die happy ?*

Without true repentance before death neither outward prayer or receiving the Lord's Supper can effect any thing to the salvation of such. Matth. 7, 21.

161. *Shall the wicked likewise be raised from the dead on the last day ?*

Yes, the wicked shall also be raised at the last day Dan. 12, 2.

162. *Will the soul of every person be united with the body again ?*

Yes, the souls of all, both the godly and the ungodly shall be united to their bodies again. Job 19. 25-26.

163. *What shall take place on the last day ?*

Christ shall judge all mankind on the last day. John 5, 22. 2 Cor. 5, 10.

164. *How shall he invite the saints into the kingdom of glory ?*

"Come ye blessed of my Father inherit the kingdom, prepared for you from the foundation of the world." Matth. 25, 34.



165. *How shall he sentence the wicked to eternal damnation?*

“Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.” Matth. 25, 41.

166. *What shall furthermore come to pass on the last day?*

Heaven and earth shall pass away in fire. Luke 21, 33. 2 Pet. 3, 10.

167. *What will be the lot and condition of man in the other world?*

The damned shall suffer eternal punishment in hell, but the elect shall see God, and their beloved Jesus, and shall enjoy everlasting happiness. Matth. 25, 46.

168. *And what canst thou learn from this body of christian doctrine?*

It may induce me to pray God heartily, to let me see daily more and more the greatness of my sins, and the greatness of God's mercy in Christ Jesus, and that he may keep me from walking with this wicked world, on the way of distruction, and that I may live daily in faith, repentance, and in the fear of God unto my life's end. 1 Pet. 4, 2-4.

169. *And in case thou doest this, what is then thy comfort?*

If I live in faith, repentance, and in the fear of God, then I am a child of God and have forgiveness of sins, shall die happy, and shall inherit eternal life after death. Rom. 8, 13.

(Note. The above Order of Salvation is a correct translation from the German, by another hand.)

## OF THE POWER OF THE CHURCH.

### 1. *What is the Power of the Church?*

It is the Authority, which the Church hath, to pronounce and declare to all true penitent sinners, the absolution and remission of their sins, and to receive such as have been excluded from the Church, into the communion of the Church again.

### 2. *What further Authority hath the Church?*

The Church has also Authority to excommunicate and exclude from the communion of the Christian Church, all such as wilfully live in the habit and practice of sin, and to declare unto them, all the threatenings of God's punishments, that are written in the holy Scriptures.

### 3. *From whence hath the Church such Authority?*

Such is given to the Christian Church from Jesus Christ himself and is to be executed by the ministers and other officers of the Church, in such a manner as Christ himself, and the holy Apostles have directed.

### 4. *Is that which the Christian Church shall execute in such matters the same as if it had been executed by Christ himself?*

Yes, if all things in this matter be executed as is directed by Christ, it is equally the same as if all were executed by Christ himself.

### 5. *What warrants of scripture have we to prove this?*

We have the following, which are Christ's own words, Luke 10, v. 16: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

Matthew 16, v. 19: "And I will give unto thee





before his sufferings and death rode on the colt of an ass, to fulfil the holy scriptures, & to complete the great work of our redemption. Matth. 21. Za. 9, 9.

7. *What are we reminded of on the second Sunday of Advent?*

We are reminded and informed, that Christ is to come into the world again, to judgement, as he once came to redeem us. Luke 21.

8. *What are we reminded of on the third Sunday in Advent?*

We are reminded of the miracles, that Christ wrought on earth, when he restored sight to the blind, when he caused the lame to walk, and cleansed the lepers, &c. which proved, that he was truly the Son of God. Matth. 11, 5.

9. *What are we reminded of on the fourth Sunday in Advent?*

We are there informed, that John the baptist, the forerunner of Christ, publicly declared, that he was not the Christ; but that Christ was standing in the midst of them, to be the Redeemer. John 1. 19, 20.

10. *Which is the first Festival?*

That is Christmas.

11. *Why is it called Christmas?*

Because, Christ the Saviour was born on that day, of the virgin Mary, and became man. Luke 2.

12. *When does Christmas commence?*

It commences annually on the 25th of December.

13. *Is there more than one day of Christmas?*

Formerly there were three days observed in the church as Christmas-days, but at this time only two.

14. *What is New-year's-day?*

That is the day our common year takes its beginning, and commences on the 8th day after the first day of Christmas.



15. *Why was it instituted to be on that day?*

This was to shew, that Christ on the 8th day after his birth was circumcised according to the law, whereby his first blood was shed, to begin the work of our Redemption.

16. *What are we to learn from that?*

We learn, that in the Jewish Church, all male children were to be circumcised on the 8th day of their age; but when our Saviour came into the world, and was circumcised himself the rite of circumcision was abolished and done away.

17. *What do we further learn from this?*

We learn, that formerly such were circumcised, who were conceived and born in sin, and made subject to the law; but here was circumcised the man who was without sin, and thereby fulfilled the law in our stead. Gal. 4, 4.

18. *What came to pass thereby?*

Thereby it came to pass, that the christian baptism was instituted instead of circumcision; as St. Paul sheweth, Col. 2. 10, 11. Hence a new institution took place in the Church.

19. *Did not the year always take its beginning on the same day that it does at this time?*

It did not: it formerly took its beginning in the spring at equinox, but the Church thought proper to order it to be on the first day of January, being the eighth day after Christmas.

20. *What is the Feast of Epiphany?*

It meaneth, shewing forth or manifestation, and is annually on the 6th of January.

21. *What is that to remind us of?*

It is to remind us of the wise men coming from the East, following a new star, that appeared unto them, which brought them to Bethlehem where Je-

sus the Saviour was, who then appeared to them in his infancy. Matth. 2.

22. *What meaneth Epiphany-sundays?*

That meaneth several sundays following the Feast of Epiphany.

23. *Why are they called Epiphany-sundays?*

Because, the contents of the gospel, according to each of those sundays shew, either of the miracles that Jesus shewed, or those same very extraordinary doctrines preached by him, more or less, whereby he manifested himself, that he was the true Messiah, who was to come into our world.

24. *How many Epiphany-sundays are there?*

They are more or less, according as the Feast of Easter takes place, but there are never more than six.

25. *What meaneth Septuagesima-sunday?*

Septuagesima-sunday signifies about the seventieth day before Easter; the word Septuagesima signifies seventy.

26. *What sunday followeth that?*

That is the sunday called Sexagesima: that meaneth about sixty days before Easter.

27. *What meaneth the sunday Quinquagesima?*

That meaneth about the fiftieth day before Easter; it is also called Shrove-sunday, and otherwise called Esto-mihi, taken from a Latin Hymn, used for the beginning of public worship.

28. *Why was it called Shrove-sunday?*

Because, (as it is said) on that day the primitive christians made particular confession of their sins. The word Shrove or Shrive signifies to hear confession, or to confess, and is the sunday before Lent.

29. *What is Shrove-tuesday?*

That is the first tuesday after Shrove-sunday,



and the tuesday before Ash-wednesday, or the first day of Lent.

30. *What is Ash-wednesday ?*

It is the wednesday after Shrove-tuesday, and is the beginning of the forty days of our Saviour's fasting and commonly called Lent or Spring-fast.

31. *Why is it called Ash-wednesday ?*

It is so called, because on that day the penitent christians in the primitive Church lamented their sins, lying in sack-cloth and ashes.

32. *Why did they do so ?*

To shew true sorrow for their sins, and to humble themselves.

33. *How many sundays are called sundays in Lent ?*

There are five sundays in Lent-season, and their Latin names were given them by the primitive Church, from the beginning of portions of Psalms and texts of scripture, used in public worship on those sundays, viz: the first *Invocavit* (*he shall call*) from Psalm 91. v. 15. (This sunday is also called *Quadragesima-sunday*, from being about the 40th day before Easter.—The second *Reminiscere* (*remember*) from Psalm 25, 6.—The third *Oculi*, (*the eyes*) from Psalm 25, 14.—The fourth *Lae-tare*, (*rejoice*) from Isaiah 66, 10. — The fifth *Judica*, (*give sentence*) from Psalm 43, 1.

34. *Why are we to observe the season of Lent ?*

That is to put us in mind of the sufferings of our blessed Saviour.

35. *Wherein did our Saviour suffer ?*

He suffered in his human nature, by fasting the time of forty days.

36. *How else did he suffer ?*

He suffered in his mind, by being tempted of the Devil. Matth. 4.

37. *What benefit is it for us to remember these things?*

It is to put us in mind of our sins, for which Christ suffered these things, and that we should be humbly thankful.

38. *What is Palm-sunday?*

It is the last sundy before Easter.

39. *Why is it called Palm-sunday?*

It is so called, because some of the multitude, that attended our Saviour, when he rode into Jerusalem, to honour him, cut down the branches of palm-trees and strewed them into the way, where he passed, crying Hosanna to the Son of David. Matth 21.

40. *What is Maundy-thursday?*

Maundy- or Maunday-thursday is the thursday before Easter, so called from the French word *Mande*, that is a gift bestowed on any public occasion, as a supper, &c. it being a custom on that day to give a bounty to certain poor men, whose feet the king formerly washed, as a mark of humility, and in obedience to the command of Christ; also so called from our Saviour's charge to his disciples of celebrating his supper. Matth. 26, 18, &c. John 13.

41. *What is meant by Good-friday?*

It is the friday before Easter-sunday, and is observed as the day on which our Saviour was crucified.

42. *Why is it called Good-friday?*

It is so called, because of the good things and great blessings which were obtained on that day, for us by the death of Christ, whereby all was regained to us, which was lost by the transgression of our first parents.



43. *What else is it called?*

It is by some called the Preparation-friday, it being on our friday, wick was the Jewish saturday: their day of preparation for the Sabbath, (particularly for Easter-sabbath) therefore it may be justly the day on which Christ made preparation for us, to rest with him in the everlasting Sabbath of glory. Luke 23, 45, &c.

44. *What is the Feast of Easter?*

It is that, which in the old testament was called the Feast of Passover. Exod. 12.

45. *Why was it so called?*

It was so called, because the Lord, in that night (wherein the Israelites first celebrated this feast) slew all the first-born of the Egyptians, but passed by the Israelites without harming them. Exod. 12.

46. *Why were they passed by?*

Because, they in the same time celebrated this Feast, as the Lord had directed them, and may therefore be called the Feast of Passover or passing by.

47. *Why is it called the Feast of Easter?*

Because, (as some say) the word Easter signifies to rise, and that it is therefore so called in remembrance of Christ rising from the dead on that day, and therefore might be called the Feast of Resurrection. Others say, it was so called, because some Heathens on the same day sacrificed to their Goddess Este, and therefore called Easter.

48. *Wherefore was this Feast instituted in the old testament?*

It was instituted, to keep in remembrance, that the Lord released the Children of Israel from the bondage of the Egyptians, and of the dominion of king Pharaoh, in the time they had killed and

eat the Paschal lamb. They were commanded to celebrate this Feast annually on the same time. Exod. 12, 14.

49. *In what time of the year was this Feast to be celebrated?*

The appointed time was, from the 14th until the 21st day of the first month in the year. Exod. 12.

50. *Does our Easter commence on the same time?*

It is said to be near the same time.

51. *By what rule is Easter found?*

It is always the first Sunday after the full-moon, which happens upon or next after the twenty first day of March; and if the full-moon happens upon a Sunday, Easter-day is the Sunday after.

52. *Why do we observe the Feast of Easter?*

Not to commemorate what God hath done for the Children of Israel; but to bring to our remembrance, that we were redeemed from the power of Satan, in the time that Christ, the Lamb of God was slain for us, and rose again on the third day; as St. Paul writes, 1 Corinth. 5, 7: "For even Christ our Passover is sacrificed for us, &c."

53. *How many Sundays are after Easter until White-Sunday?*

There are five before Ascension-day and one after: which also have their Latin names from the beginning of portions of scripture and Psalms, used on those Sundays in the Latin church, viz: The first Quasimodogeniti, (*as newborn babes*) from 1 Peter 2, 2.—The second Misericordias Domini, (*mercy of the Lord*) from Psalm 89, 2.—The third Jubilate, (*joyful*) from Ps. 66, 1.—The fourth Cantate, (*sing*) from Psalm 96, 1.—The fifth Rogate, (*ask*) from Matth. 7, 7.—The sixth Exaudi (*hearken*) from Psalm 27, 8.



54. *What are Rogation-days ?*

They are the Monday, Tuesday and Wednesday before the Ascension-day, and are called Rogation-or Praying-days, from the extraordinary prayers, which were offered at this season by the devout christians, to intreat the almighty God, to turn away from the Nation those judgments, which the people had deserved ; that he would be pleased to bless the fruits, with which the earth is at that time covered, and not to pour upon them those scourges of his wrath, war, pestilence or famine, &c.

55. *What is Ascension-day ?*

It is the day observed, as the day wherein our Saviour ascended visibly into heaven.

56. *What day is Ascension-day ?*

It is the fortieth day after Easter, and on Thursday. Because Christ ascended into heaven on the fortieth day after Easter. Acts 1, 3.

57. *What is the Feast of Pentecost or White-sunday ?*

That was also instituted of God in the old testament.

58. *On what time was it ?*

It was appointed to be celebrated on the fiftieth day after the Feast of Passover, and by some called Pentecost, because the word Pentecost signifies the fiftieth.

59. *Why was it instituted ?*

The Lord commanded the Children of Israel annually to celebrate this Feast: to put them in mind, that on that day (as it is said) the holy ten Commandments were given unto them, written on two tables of stone. Deut. 9, 10.

60. *Does our Feast of Pentecost commence on the same time ?*

Yes, it is supposed to be on the same time.

61. *Why do we observe this Feast ?*

We observe this Feast, to remember, that Christ according to his promise gave the Holy Ghost to his disciples, not on Mount Sinai, but on Mount Zion, whereby his Law was written in their hearts and as the Israelites were terrified by the dreadful thundering and lightening, and the sound of the trumpet, which was on Mount Sinai, at the giving of the ten Commandments ; even so were the Disciples of Christ filled with great joy, because of the miraculous gifts of the Holy Ghost, which Christ bestowed on them on the day of Pentecost. Acts 2.

62. *Why is it also called White-sunday ?*

It was so called, because it was the time in which grown persons were baptized, who at the same time and several weeks before were clothed in white garments. This Feast is always seven weeks after Easter.

63. *What is meant by Trinity-sunday ?*

It is the first sunday after White-sunday, and is so called and set apart to glorify the three persons in the Holy Godhead.

64. *What are Trinity-sundays ?*

All sundays from Trinity-sunday until the first sunday in Advent, (which is always the nearest sunday to St. Andrew, or the 30th of November, whether before or after) are called Trinity-sundays.

65. *What is meant by Saints ?*

The Apostles and other holy men who were the first preachers of the gospel and suffered death for the sake of Christ.



66. *What was the reason the church observed the Saint's days ?*

First to praise God for that blessed gospel, which was made known to us by their preaching. Secondly, to set before our eyes, the examples of those good men. And thirdly to pray to God to give us grace, to imitate their virtuous and holy lives.

67. *When are the Saint's days ?*

At various times as they appear in the annual almanacks and other books : as the Common prayer-book, &c.

68. *What is meant by Innocents-day ?*

It is the 28th of December, observed in memory of Herod's slaying the innocent children, as recorded Matthew 2d, and was also called by some Childermas-day.

69. *What is meant by Purification of the blessed virgin Mary, or the Presentation of Christ in the Temple ?*

It was somewhat answerable to the practice of some churches, called Churching of women. The virgin Mary made her first appearance in the Temple at the end of forty days, after the birth of our Saviour, and offered the usual offering of the poor viz : two turtle doves or a pair of young pigeons, as we read Luke 2, v. 22, to v. 24. This Feast is also called Candle-mass and is on February 2d. Also see Exod. 13, to v. 16.

70. *What is meant by the Annunciation of the blessed virgin Mary ?*

The declaration which the Angel Gabriel made to her, that she should be the mother of our Lord Jesus Christ ; that this her son should be great and

called the Son of the Highest &c. See Luke 1, v. 26 to 38, and is the 25th of March.

71. *What is meant by Ember-days or Ember-weeks?*

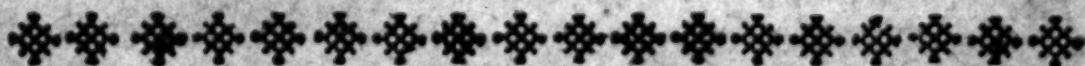
These are days at the four seasons of the year, (in Latin called *Quatuor Tempora*) and were set apart for prayer and fasting. The ancient christians put ashes on their heads in token of humiliation; also to implore the blessing of God upon all those who were to be ordained to the office of Ministers. They are on Wednesday, Friday and Saturday after the first sunday in Lent or *Quadragesima-sunday*, after the Feast of Pentecost or *White-sunday*, after September 14th and after December 13th.

72. *What is meant by Michaelmas or All Angel?*

It is to praise God for the blessings we receive from the aid and ministry of God's angels, and is set apart in remembrance of St. Michael the Arch Angel, observed on the 29th of September.

73. *Why is the first day of November called Allsaints-day?*

It is so called to denote a Festival, celebrated in commemoration of all the Saints in general, which is otherwise called *All Hallows*.



## OF CONFIRMATION.

1. *What is Confirmation?*

Confirmation is performing that office, by which persons are received as full Members of the Christian Church, and consecrated thereto.

2. *How is that performed?*

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That is performed by the Minister's prayer and laying on of his hands.

3. *To what persons is that performed?*

To such only, who have been baptized in the christian order; and have been instructed in the Christian Catechism, or otherwise considered worthy; and also intending to receive the Lord's supper.

4. *What is required of such persons?*

To renounce the Devil and all his works, and to declare, that they believe all the doctrines of the Christian Religion; and also to promise, by the help of God, to live a holy life, and thereby renew their baptismal covenant.

5. *In what manner is confirmation generally performed?*

In the following manner:—The office of confirmation is to be performed in the public congregation.

The persons who are to be confirmed all standing in order as near the Altar (or table) as may be convenient; the Introduction is made by singing as much of that which is adapted for the purpose, as may be necessary.

The minister then addresses the whole assembly on the subject; in particular the parents of such youths, as may be present, to be confirmed.

Then he addresses those, who are to be confirmed: reminding them of what they were taught in their catechism, and the importance of their undertaking.

Then kneeling with them, and calling on the Lord, to grant his blessing to their undertaking, and recommends the flock to God and his mercy.

Then two or more, as it may answer, place themselves before the minister, and to them he proposes the following questions:

1st. *“Do ye in the presence of God and this congregation renounce the Devil and all his works, so that ye will not follow or be lead by them?”*

They answer: **“WE RENOUNCE THEM ALL.”**

2d. *“Do ye acknowledge, that ye believe all that ye were taught in your catechism, according to the word of God?”*

To which they answer: **“ALL THIS WE BELIEVE.”**

3d. *And will ye endeavour, by the help of God, to live in obedience to the order of the Christian Church, that ye may renew your baptismal covenant?”*

Answer. **“ALL THIS WE INTEND.”**

4th. *“Will ye ever adhere to the true Doctrine of the Christian Church, and continue faithful thereto until death?”*

They answer: **“YES, BY THE HELP OF GOD.”**

They then kneeling, the minister shall lay his right hand on each of them, saying:

“Lord Jesus! thou great Shepherd and Bishop of thy Flock. We humbly pray thee, in mercy look on these, thy servants, whom thou hast redeemed, with thy precious blood. Grant unto them, thy Holy Spirit, that they may continue faithful in thy service, unto the end of their lives, for thy glorious Name sake.” Amen.

Then after rising from their knees, the minister signifieth their being received as members of the Church, by giving each one his right hand. In this order he shall proceed with every section.

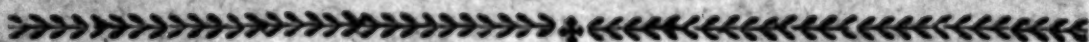
The minister then kneeling with the whole flock, shall say with them the following form of



confession, and thus conclude, with singing several verses suitable to the circumstance.

## THE CONFESSION OF SIN.

Almighty and everlasting God, merciful Father in Christ Jesus; I, a poor, miserable sinner, confess unto thee, all my sins and iniquities, wherein soever I have offended thee, and deserved thy punishment, in time and eternity. But, I sincerely mourn for, and repent of all my sins. And I beseech thee, by thine infinite mercies, and by the innocent and painful sufferings and death of thy dear Son Jesus Christ, to be gracious and merciful, unto me, a miserable offender, and graciously to grant the powerful assistance of the Holy Spirit, to amend my life. Amen.



**HYMNS FOR THE BEGINNING OF CATECHISING  
OF YOUTH OR AT SCHOOL.**

**C. M.**

HOW precious is God's holy word,  
That word of life and peace,  
Shews man the way unto the Lord,  
The way of happiness.

2. How bless'd are they, and only they,  
Who wish the truth to know,  
Who seek to find the righteous way,  
And strive therein to go.

3. Lord, in thy presence we appear,  
Here at thy throne we stand.  
Make us thy word of truth to hear,  
And live to thy command.

4. O ! mighty Shepherd of thy sheep,  
Who seekest those that stray,  
Thy blessed word and staff can keep  
Us in thy righteous way.

5. Teach us the way of life and truth,  
The way of righteousness.  
Direct O Lord ! the wand'ring youth,  
The way of life and peace. †

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L M.

**A**PPROACH dear youth unto the Lord,  
To hear and learn his holy word :  
That sacred word, which God has giv'n,  
That word, which shews the way to heav'n.

2. Attend, and hear, O ! precious youth,  
O ! hear and learn the word of truth,  
O ! learn to fear and love your God,  
Who has redeem'd you with his blood.

3. Pray that the Lord may govern you,  
In all you wish, think, say or do ;  
And let it be your care and aim,  
To glorify his holy Name.

4. Youth is the choisest time we know,  
That God affords to men below.



Improve the time, O pray be wise,  
Secure the great and heav'nly prize.

5. Look on us Lord, assembled here,  
With light and life, and love draw near.  
Afford us grace, with one accord,  
To hear and understand thy word.

6. Grant us thy Holy Spirit's aid,  
To grow in thee, our living head,  
Let all thy graces be appli'd,  
Till we be truly sanctifi'd. †.

—  
L. M.

**W**E are instructed by the Lord,  
When we are taught his holy word :  
The way to life it is reveal'd,  
To such as to the word do yield.

2. We pray to thee, O Father! kind,  
Fill us with the dear Saviour's mind.  
O make us willing, to obey,  
And follow Jesus in his way.

3. O may we serve him with delight,  
Be meek and humble in his sight ;  
So shall we have our souls possess'd,  
With all that makes us truly bless'd. †.

—  
PRAYER BEFORE CATECHISING OR AT CHOO.

O most holy, glorious, great and gracious Lord,  
thou great Creator of heaven and earth. We pray  
thee in mercy look on us, who are assembled here  
in thy holy presence, to hear and learn thy holy

and blessed word, which thou hast commanded us to learn. We humbly pray thee, O Lord ! our merciful Father, grant unto us thy heavenly grace, send thy blessed Spirit to enlighten our minds, that we may learn and truly understand all that we are taught in thy sacred word ; we also pray thee, O Lord give us to know thee, the only true and living God, and Jesus Christ, whom thou hast sent into the world, to be our Redeemer. Make us willing, O thou our heavenly Father, to do all that may be pleasing and acceptable in thy sight.

O Jesus ! thou glorious Redeemer, great Shepherd and Bishop of thy flock, we pray thee, bless the labours of our teacher, thy ministering servant to the benefit of our precious and immortal souls. O may the instruction of thy blessed word fill our hearts with holy fear and heavenly Love to thee, our precious Saviour. Suffer not our minds to be drawn from thee or thy holy word. Kindle our hearts with pure desires to learn thy holy commandments and to live according to thy righteous will.

We pray thee O merciful Father, pardon and forgive us all our sins that we have committed against thee, in thought, word or deed, for the alone sake of Jesus Christ our Mediator : and all glory, honour, power and praises shall be thine, world without end. *Amen.*

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HYMNS AFTER CATECHISING OR AT SCHOOL.

C. M.

**WE** praise thee, Jesus, gracious Lord,  
Great Prophet, Priest and King ;  
We praise thee, for thy blessed word.  
Thy praise we join to sing.



2. How bless'd are we, who know our God,  
Who by his word are taught :  
To know that Jesus shed his blood,  
And hath us dearly bought.

3. We join to praise his holy name,  
All praise to him be giv'n.  
To die for us, on earth he came :  
And made us heirs of heav'n.

4. O may we ever keep in mind,  
What Christ for us has done :  
For mercies great of ev'ry kind,  
Jesus to us has shown.

5. His word it teaches us the way,  
The way to life and peace ;  
When humbly we to him do pray,  
He grants us pard'ning grace.

6. Our life, our health and all we have,  
Our blessed Lord does give :  
He came our precious souls to save,  
And died that we should live.

7. Since God to us so kind does prove,  
We praise him all our days ;  
For none but he deserves our love,  
And none but he our praise.

8. The Lord will help us all our days,  
In grace and love to grow.  
We'll strive to walk in all his ways,  
As well as we do know.

9. We are in his almighty hands,  
Who does for us provide ;

And those who walk in his commands,  
Have all their wants suppli'd.

10. The Lord to us is good and kind,  
If we his word obey;  
O then we shall be sure to find,  
The things for which we pray.

11. For Jesus sake God will forgive,  
The evils we have done.  
Teach us a holy life to live,  
Like Jesus his dear Son.

12. We pray thee, Lord, keep us from sin,  
And ev'ry sinful way:  
O may we never walk therein,  
Like sheep that go astray.

13. For sinful ways they lead to hell,  
The place of endless pain:  
Where wicked men and Devils dwell,  
And ever shall remain. †

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C. M.

THE labours of our teachers bless,  
Impress them on our mind;  
To their endeavours grant success,  
Let us the blessing find.

2. Lord, grant us knowledge, zeal and love  
Our little faith increase,  
And make us wise, that we may prove,  
The things that works our peace. †



C. M.

THY heav'nly blessing, Jesus grant,  
 To these, the present youth.  
 Give them such light and grace they want,  
 To understand the truth.

2. Engage their hearts with fervent zeal,  
 To serve thee all their days,  
 And cause their hearts and minds to feel,  
 The workings of thy grace. †.

A PRAYER AFTER CATECHISING OR AT SCHOOL.

WE humbly desire to praise and thank thee,  
 O Lord our heavenly Father, that thou hast been  
 pleased to bless us, with an opportunity to hear and  
 learn thy holy word, by which we have been  
 taught, instructed and admonished in thy way, to  
 eternal life and everlasting glory. We pray and  
 beseech thee, O Lord! grant unto us, thy heaven-  
 ly grace, that all we have heard and learned at this  
 time, and all that we may hear and learn hereafter  
 may be to thy glory and to the praise of thy holy  
 Name, and that we thereby be made able and wil-  
 ling, to serve thee in true holiness, unto the end of  
 our lives: through Jesus Christ, our blessed Lord  
 and Saviour. *Amen.*

HYMNS ON CONFIRMATION.

L. M.

O Jesus, faithful Shepherd, Lord!  
 We pray thy heav'nly grace afford,  
 Thou art the life, the truth and way,  
 Thou seekest those that go astray.

2. Look on the flock presented here,  
Who at thy throne of grace appear;  
They are the purchase of thy blood,  
And dedicated unto God.

3. Thy mercy kept them all their days,  
Though they have walk'd in sinful ways:  
The way wherein great numbers go,  
The way that leads to endless woe.

4. Their hearts should be with grief oppress'd  
And godly sorrow fill each breast;  
Sure they would mourn could they but see  
How they have err'd and stray'd from thee.

5. O Let thy grace and love be felt,  
And cause their stony hearts to melt;  
Make deep impressions on their mind,  
That makes them humble, and resign'd.

6. Shew mercy, Lord, to them, we pray,  
Grant light and life, in which they may,  
Return to thee, their Lord again,  
And faithful until death remain. †.

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C. M.

THE promise of my Father's love  
Shall stand forever good:  
He said, and gave his soul to death,  
And seal'd the grace with blood.

2. To this dear cov'nant of thy word  
I set my worthless name;  
I seal th' engagement to my Lord,  
And make my humble claim.



3. The light, and strength, and pard'ning  
And glory shall be mine ; [grace,  
My life and soul, my heart and flesh,  
And all my pow'rs are thine.

4. I call that legacy my own,  
Which Jesus did bequeath,  
'Twas purchas'd with a dying groan,  
And ratifi'd in death.

5. Sweet is the mem'ry of his name,  
Who bless'd us in his will,  
And to his testament of love,  
Made his own life the seal.

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AFTER CONFIRMATION.

C. M.

**T**HE grace of God be with you hence,  
And heav'nly aid afford,  
To be your shield and sure defence,  
To serve your blessed Lord.

2. Like faithful soldiers act your part,  
And never yield to sin,  
But seek the Lord with all your heart,  
The precious prize to win.

3. Remember well the covenant,  
That which you now have made,  
To bear the cross, be ye content',  
With Christ your living head.

4. O keep in view the great reward,  
Look to the life to come,

Which you shall have when Christ your Lord  
Shall come to take you home.

5. Lord grant us grace with confidence,  
To bear our crosses here,  
That when thou callest us from hence,  
We may with joy appear. †

FOR THE CONFIRMED YOUTH.

L. M.

JESUS my Saviour govern me,  
Thou art the truth, the life and way,  
Thou art my everlasting friend,  
On thee alone I can depend.

2. I am the purchase of thy blood,  
Baptized unto thee my God,  
Was dedicated unto thee,  
And thine for evermore to be.

3. But true it is, I well do know,  
That I diligently should do,  
And act according to thy will,  
Thy bless'd commandments to fulfil.

4. But thy allseeing eye hath seen,  
How disobedient I have been,  
How I have wand'ered from thy way,  
And with the world have gone astray.

5. A wretched creature, rude and blind,  
How sad is my whole state of mind,  
I lov'd and sought the way of sin,  
And with delight I walk'd therein.

L



6. I loved not the way of truth,  
But sin'd against thee from my youth;  
To see myself and what I am,  
Should fill my soul with fear and shame.

7. But O! what doth thy word afford,  
Thy word of promise gracious Lord,  
Thy word that cries aloud forgive,  
And makes the dying sinner live.

8. Therefore, O Lord! I flee to thee,  
Life and salvation grant to me,  
For Jesus sake be reconcil'd,  
Receive and own me for thy child. †.

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CONFESSION OF SIN.

C. M.

WO unto me! how oft I have  
Transgress'd and gone astray;  
To Satan I have been a slave,  
And lov'd the sinful way.

2. My God was ever kind to me,  
And great has been his love.  
How could I so unthankful be;  
So disobedient prove.

3. My conscience testify to me,  
According to thy word,  
And in strict justice I should be,  
Accursed from the Lord.

4. O! gracious Lord, I well do know,  
That wretched is my case;

But whether can I flee or go,  
To reach redeeming grace.

5. Not man nor angel can relieve,  
My mind with guilt oppress'd:  
Not heav'n itself such comforts give,  
To set my heart at rest.

6. O blessed Jesus unto thee,  
To thee will I attend,  
To thee my refuge, Lord I flee,  
Thou art my Lord and friend.

7. Thy sufferings and thy dying groans,  
Thy blood which freely stream'd,  
For all my sin and guilt atones,  
By which I was redeem'd.

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ON THE LORD'S SUPPER.

C. M.

**T**HIS is the feast of heav'nly wine,  
And God invites to sup;  
The juices of the living vine,  
Were press'd to fill the cup.

2. Oh, bless the Saviour, ye that eat,  
With royal dainties fed:  
Not heav'n affords a costlier treat,  
For Jesus is the bread!

3. The vile, the lost he calls to them,  
Ye trembling souls appear!  
The righteous in their own esteem,  
Have no acceptance here.



4. Approach ye poor, nor dare refuse,  
The banquet spread for you ;  
Dear Saviour, this is welcome news,  
Then I may venture too.

5. If guilt and sin afford a plea,  
And may obtain a place ;  
Surely the Lord will welcome me,  
And I shall see his face.

---

TO BE SUNG IN THE TIME OF COMMUNION.  
L. M.

COME all ye weary sinners come,  
Come hasten in, fill up this room,  
Here is a feast prepar'd by love ;  
Come taste the blessing from above.

2. Here is a lamb, for you 'tis slain,  
Who died in sorrow, grief and pain,  
Who spared not his precious blood :  
But freely spilt it for your good.

3. Remember, that for you he died,  
Your great salvation to provide,  
To save your souls from endless pain,  
And bring you home to God again.

4. Though you have erred from his way.  
Like wand'ring sheep have gone astray :  
By him ye shall be made to know,  
The way in which ye ought to go,

5. O ! helpless creatures, poor and blind,  
The Lord is gracious, good and kind,  
Your sins he freely will forgive,

And cause your dying souls to live.

6. O ! eat and drink with thankfulness,  
Partake the bounties of his grace.  
Receive what he will freely give,  
Who died for you, that you should live.

7. Your offerings now with gladness bring  
Praise him, the great eternal king :  
Shew forth his mercies, make them known,  
And live that you may die his own.

8. Here call his mercies all to mind,  
His mercies all of ev'ry kind,  
Are numberless and very great,  
Far more than mortals can relate.

9. Ye, who were once condemn'd to hell,  
Where fallen angels are to dwell :  
The place where fear and darkness reign,  
The place of endless dread and pain.

10. But Jesus now has set you free,  
And by his grace are made to be :  
Here at this feast a welcome guest,  
To share his blessings with the bless'd.

11. O blessed message from above,  
To you from God, the God of love,  
Who pities you, for Jesus sake,  
And now invites you to partake.

12. O come ye then, partake the feast,  
O come and be the Saviour's guest ;  
Though bread and wine appears but giv'n,  
'Tis life itself, come down from heav'n.



13. Oh! sinners now, on you I call,  
Oh! sinners, I invite you all,  
Oh! sinners, now repent and b'lieve;  
Oh! sinners, come to Christ and live.

14. The feast is now for you prepar'd,  
The Lord has in his word declar'd,  
That sinners of the vilest kind;  
In Jesus may salvation find.

15. The great Redeemer died for you,  
Partake the feast and prove it true,  
Come sinners, now accept the call,  
And live for him, who died for all. †.

---

L. M.

O Jesus! thou my precious friend,  
Here at thy table I attend,  
Here Lord, I come with sin oppress'd,  
Yet, I desire to be thy guest.

2. Thy table for poor sinners spread,  
Affords to them that living bread;  
That bread, which hung'ry souls do need,  
And is their staff of life indeed.

3. Jesus, this feast himself ordain'd,  
Great are the blessings here obtain'd,  
The choisest and the richest food,  
Is his dear body and his blood.

4. Jesus, who died, our souls to save,  
Himself this great commandment gave.  
By faith partake this bread and wine,  
That ye may be forever mine.

5. Remember me, for you I died,  
The Father's wrath I pacifi'd,  
If this my blessed will ye do,  
Then ye shall prove and find it so.

6. O! how distressing was the sight,  
Behold the Saviour in the night;  
The night in which he was betray'd,  
The night he in the garden pray'd.

7. He institutes this ordinance,  
This do, to my remembrance:  
My body broke, my blood was spilt,  
To take away your sins and guilt.

8. When Jesus in the garden lay,  
Did to his heav'nly Father pray:  
O Father! look with pitying eye,  
And let this cruel cup pass by.

9. But O! thy righteous will alone,  
That only, O! that must be done.  
To drink this cup, this is the plan,  
To save the fallen race of man.

10. Thus he did willingly submit,  
And yielded to his cruel fate;  
Then on the cross he shed his blood,  
And died the Paschal Lamb of God.

11. The Lamb for the Passover slain,  
Could neither cleanse from sin or stain,  
It only shew'd the Lamb to come,  
The Lamb, that did for sin atone.



12. When on the cross the Saviour died,  
Strict justice then was satisfi'd ;  
The law then lost its sting and pow'r,  
And death could injure us no more.

13. Thus did the Lord salvation bring,  
The Lord, who is our glorious King ;  
By him eternal life is giv'n,  
And we are made the heirs of heav'n.

14. We praise the Lord, our gracious Lord  
For ev'ry promise in his word :  
By which we hear, and see and know,  
What wonders, Christ our Lord can do.

15. We praise him for his precious love,  
That love which we here taste and prove,  
Such love as to the world unknown,  
The love God hath to sinners shown.

16. What greater things will come to view  
When Jesus we shall fully know,  
And live with him in perfect love,  
And praise him in the heav'ns above. †

---

C. M.

**L**ORD, here I am to do thy will,  
Incline my heart to thee ;  
O ! may I willingly fulfil,  
What thou commandest me.

2. To eat this bread and drink this cup.  
As thy bless'd orders are,

To work in me a living hope,  
Humility and fear.

3. Here I commemorate thy death,  
Partake this bread and wine;  
Cause me to eat and drink by faith,  
And make thy blessings mine.

4. Lord, here I view thy love and grace,  
Astonishing to me:  
That I a wretch of human race,  
Should e'er accepted be.

5. Should such a creature as I am,  
Be made a welcome guest;  
Dare I such mercies ever claim,  
To share among the rest.

6. Can I be worthy of such grace?  
A creature so defil'd;  
Can that consist with righteousness:  
That I should be a child.

7. Yes, boundless mercy did provide,  
That sinners should be free;  
When Christ the Lord for sinners died.  
He also died for me.

8. His word and blessed ordinance,  
Do fully shew and prove:  
That I with thanks and reverence,  
Should taste and know his love.

9. O! may my soul be mov'd within,  
While I partake this feast;  
My Saviour who saves me from sin,  
Make me a worthy guest.



RETURN OF PRAISE AFTER COMMUNION.

C. M.

**WE** praise the blessed Lamb of God,  
Who for us freely died ;  
Who shed for us his precious blood,  
Salvation to provide.

2. His love and grace can't be express'd,  
By all the hosts of heav'n,  
His mercies, O ! they make us bless'd,  
Which now to us were giv'n.

3. Dear Jesus, we adore thy name,  
Who art our Lord and King,  
By thee alone salvation came,  
Therefore thy praise we sing. †.

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MORNING HYMN.

C. M.

**NOW** I awake to praise my Lord,  
Who kept me safe this night :  
Who did me by his angels guard,  
Bring to the morning light.

2. And now I leave my bed of rest,  
And to my Maker pray :  
I pray, that he may make me bless'd  
In all I do this day.

3. O ! may I truly thankful be,  
To God, the God of love :  
For daily he bestows on me,  
His blessings from above.

4. Teach me O Lord to do thy will,  
Thy just commands obey,

Not do, nor speak, nor wish no ill,  
Therein to go astray.

5. O! heav'nly Father, I am thine,  
Bought with the Saviour's blood,  
My heart and will to thee incline,  
To thee, my gracious God.

6. Lord, be thou with me all this day,  
Teach me to do thy will;  
Grant me thy grace, that so I may  
Thy just commands fulfil.

7. Now I commit myself to thee,  
To thee, my God, I pray;  
Defend, direct and govern me,  
And ever with me stay. †.

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MORNING PRAYER.

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O Lord! my gracious and merciful Father, thou, who hast safely brought me through the dark shades and dangers of the past night, and hast restored me to the light, and beginning of another day. I humbly desire to offer unto thee, this, my morning-sacrifice of praise and thanksgiving. I pray thee, O my God! impress my mind with a deep sense of thy mercies, which thou hast bestowed on me. Fill my soul with thy heavenly grace, that my prayers and praises may be accepted with thee. Grant, O Lord, unto me thy holy and blessed Spirit, to work in me, both to will and to do, that which is good. Grant, O! my heavenly Father, that I may spend this day in thy service; that I may live to the honour and glory of thy great and ever bles-



sed name. Continue me under thy fatherly care and providence ; order and direct the whole of my life, that I may perform the duties of this day, agreeable to thy holy will. Guard and defend me against all the evils that might befall me this day. Be with me holy Lord, God, through all the changes of my life, unto the end of my days. Teach me to live in thy fear, that I may die in thy favour, when it shall please thee to call me hence ; that I may be raised at thy right hand, and be received into thy glorious and everlasting kingdom. This I pray, O Lord ! grant unto me, through Jesus Christ, thy dear Son, our blessed Saviour. Amen.

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THE LORD'S PRAYER.

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*Our Father, who art in heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive those that trespass against us. And lead us not into Temptation ; but deliver us from Evil, for thine is the Kingdom, the Power and the Glory, for ever. Amen.*

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THE BLESSING.

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THE peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and his Son Jesus Christ unto eternal life. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the

Holy Ghost be with me and all mankind  
evermore. Amen.

## A HYMN BEFORE MEAT.

L. M.

Great God, from whom all blessings flow,  
To all thy creatures here below,  
Thou hearest us, Lord when we cry,  
And freely dost our wants supply.

2. We pray thee, Lord, bless this our food,  
Which is prepared for our good,  
That we thereby refresh'd may be,  
And render all our praise to thee. †.

## PETITION BEFORE MEAT.

Almighty Father! attend with thy heavenly  
blessing the enjoyment of these benefits,  
which we receive from thy bounteous goodness,  
through Jesus Christ our Lord. Amen.

## RETURN OF PRAISE AFTER MEAT.

L. M.

LORD, we return our praise to thee,  
O! that we could but thankful be;  
The blessings of thy bounteous hand  
Supplies the wants of ev'ry land.

2. By thee, the Lord, our living head,  
Our mortal bodies now are fed,  
Thy mercy Lord, thy love and grace  
Shall ever be our songs of praise. †.

## GRACE AFTER MEAT.

God's holy Name be praised, for this pre-  
M



sent refreshment, and for all his mercies bestowed on us, from time to time, through Jesus Christ, our Lord. Amen.

## EVENING HYMNS.

## C. M.

**T**O thee, great Lord my heav'nly King,  
My pray'r and praise shall be,  
My soul shall of thy mercies sing,  
Which thou hast shown to me.

2. From all the dangers of this day,  
Thou Lord, hast kept me free,  
Thou art my only trust and stay,  
And thankful I should be.

3. Now Lord, this day is past and gone,  
And darkness covers me;  
Now I should think on what I've done,  
And what my case may be.

4. Have I to thee obedient been,  
To serve thee all this day.  
Have I this day avoided sin?  
Have I not gone astray?

5. Could I but know how vile I am,  
And my transgressions see,  
Thy mercies Lord, I durst not claim,  
Nor lift mine eyes to thee.

6. How oft' in thought, and word and deed,  
Have I offended thee.  
Yet I my Saviour's merits plead,  
Which have aton'd for me.

7. Therefore O Lord ! I pray to thee,  
Forgive what I have done,  
My gracious Lord will pardon me,  
For Jesus sake alone.

8. And now I lay me down to sleep,  
To take my needful rest ;  
I pray the Lord, my life to keep  
As he may think it best.

L. M.

GLORY to thee, my God this night,  
For all the blessings of the light:  
Keep me, O keep me king of kings,  
Under thy own almighty wings.

2. Forgive me Lord, for thy dear Son,  
The ills that I this day have done,  
That with the world, myself and thee  
I, e're I sleep at peace may be.

3. Teach me to live, so I may dread,  
The grave as little as my bed;  
Teach me to die, that so I may,  
Triumphant rise on the last day.

4. O may my soul on thee repose,  
And with sweet sleep my eyelids close;  
Sleep, that may me more vig'rous make,  
To serve my God when I awake.

5. When in the night I sleepless lie,  
My soul with heav'nly thoughts supply;  
Let no ill dreams disturb my rest,  
No pow'r of darkness me molest

6. Let my blest guardian whilst I sleep,  
Close to my bed his vigils keep.  
Divine love into me instill,  
Stop all the avenues of ill.



7. Praise God, from whom all blessings flow,  
 Praise him all creatures here below :  
 Praise him above ye Angelic Host,  
 Praise Father, Son and Holy Ghost.

## EVENING PRAYER.

**O LORD!** my gracious and merciful Father, I humbly thank thee, that it hath pleased thee, safely to guard and defend me against all the dangers and evils of this day. I pray thee, pardon and forgive me all my sins, that I have this day committed against thee, in thought, word or deed. And I pray thee, O ! my heavenly Father, to make me truly thankful, for thy blessings, mercies and favours bestowed on me, a poor unworthy creature. I beseech thee, almighty God, continue me under thy kind providence, all this night. Preserve me, O ! thou great Father of mercies from the power of the wicked one, that I may rest secure under thy protection. Grant, that, this my body may be refreshed with sweet and comfortable sleep. Fill my heart with a sense of thy goodness ; with the knowledge and love of Jesus Christ, that my soul may also be refreshed with thy heavenly grace. Grant, O Lord ! that if I should die before I awake, that I may forever rest with thee ; these and every other needful blessings, I pray thee, O Lord ! if it be thy gracious will to grant unto me, for the alone sake of Jesus Christ, thy dear Son, our blessed Saviour. Amen.

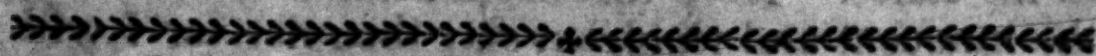
## THE CONCLUSION. — (C. M.)

**THE** Lord in mercy look on me,  
 My soul in safety keep :  
 Lord, I commit myself to thee,  
 And lay me down to sleep.

And everlasting One;

**All glory to the Father be,**

The Spirit and the Son,



## A TABLE OF DUTIES,

*Selected from the holy scriptures, for the several orders and conditions of men.*

## 1. OF THE CLERGY.

A Bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, not a novice, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and convince the gainsayers. 1 Tim. 3. 2, 6. Titus 1, 9.

## 2. OF THE PEOPLE OR HEARERS.

The Lord hath ordained, that they who preach the gospel, should live of the gospel. 1 Cor. 9, 14. Luke 10, 7.

Let him, that is taught in the word, communicate unto him that teacheth, in all good things, be not deceived, God is not mocked. Gal. 6. 6, 7.

We beseech you brethren, to know them, who labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake, and to be at peace among yourselves. 1 Thess. 5. 12, 13. 1 Tim. 5, 17.

Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account: that they may do it



with joy, and not with grief, for that is unprofitable for you. Hebr. 13, 17.

### 3. OF RULERS OR MAGISTRATES.

Thou shalt not wrest the judgement of the poor in his cause. Keep thee from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked. And thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous. Exod. 23. 6, 7, 8.

Ye shall not respect persons in judgement, but you shall hear the small as well as the great, you shall not be afraid of the face of man, for the judgement is God's Deut. 1, 17.

### 4. OF SUBJECTS OR COMMON CITIZENS.

Let every soul be subject unto the higher powers. For there is now power but of God, the powers that be, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13. 1, 4.

Render unto Cæsar the things which are Cæsars and unto God the things that are God's. Mat. 22, 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Rom. 1. 3, 5, 6, 7.

Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or unto governours as unto them, that

